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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., October 20, 1932

NEW SERIES
VOLUME XXXIV. No. 42

During the month of October, the offer of a year's subscription to new subscribers to The Baptist Record for one dollar will continue. The only way they can know about it is for you to tell them. We are depending on you.

THE YEAR NOW CLOSING

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October 31st closes this State Convention year. Receipts for the year have fallen behind those of last year. Only the month of February surpassed a last year month. There are apparent reasons for the decline in gifts. The financial shortage is in part responsible. Business is very little better, if any, than it was last year. Crops throughout the State, with the possible exception of the trucking section, are much shorter than last year. Prices are no better. Another reason for shortage in gifts is the heavy church debts incurred in building more adequate houses of worship. Then, too, many of the smaller churches have dropped out, due in part to the scarcity of money.

The only opportunity for redeeming the time is from now until the 31st of this month. There should be an urgent appeal made in every church. We beseech the pastors to make it strong.

Many are the things which should be saved. The unbelieving are always included when salvation is mentioned. But we must save our mission work, our schools, our hospitals, our orphanage. We must also save our churches from decay. This cannot be done unless we keep the giving streams flowing freely.

But more should be said. We must save ourselves from a continuous financial depression, as well as from a spiritual depression. The man who accepts the teaching of the Bible at face value does not believe that material prosperity can abide until our people become rich towards God. The financial depression has followed (not preceded) the trend of our giving. "Return unto me and I will return unto you," is knocking at the ears of our people today. "Ye have robbed me" is the standing indictment.

October 31st is the last day of grace.

R. B. Gunter,
Corresponding Secretary.

—BR—

Mr. Rice Hungerford, Jr., candidate for Congress writes to say about the prohibition amendment, "I am very bitterly opposed to repeal of the Eighteenth Amendment, and to do such at this time, or any other, would be the greatest mistake that our Government could possibly do. I cannot understand why any person or political faction should want to break down what has taken fifteen years to build, and certainly would oppose any measure that would place the liquor traffic where my children, or any other, could openly observe such action."

The Association letter of the Shreveport First Baptist Church showed 270 additions, 105 by baptism, \$90,000.00 given to all purposes, \$45,000.00 of which went to denominational work and a Sunday school enrollment of 2,200.

In the first week of the simultaneous revival in the Baptist Churches in Louisville, Ky., there were said to be more than 300 additions to the churches. Dr. J. B. Leavell is speaking to a large group of workers daily at Broadway Church.

Pastor W. A. Green of Meadville was in meetings this summer in which more than 200 people joined the churches. He sends in a list of subscribers to The Record with a promise of more, and says that the price of a dozen eggs will get the Baptist Record for three months. Eggsactly! Egg 'em on. E. G. means this is a good example.

For \$1.00 we will send to any pastor ten copies of The Baptist Record for five weeks to be distributed to families in his church or churches, the pastor to collect ten cents for each family if he desires. Or this can be done by any member of the church who wishes to help.

For less than \$200.00 you may make a trip next year from New York to the Baptist World Alliance in Berlin and return, with a number of sight-seeing trips. Your passport, tax and visa are extra. No such prices have been offered before. For less than \$700 you may go on to Palestine through Egypt, returning through Greece and Italy. For further information write to The Baptist Record. A good many reservations have already been made.

A lawyer well known over Mississippi was in our office a few days ago and when someone asked the origin of all the present day wet propaganda replied, "From the devil." The devil is one of the best organizers and promoters anywhere to be found. And we ought to be like the people whom Paul describes as "not ignorant of his devices."

The Executive Committee of the Southern Baptist Convention reports total receipts from all states for all purposes in September \$75,454.15, of which \$34,002.50 was for the Cooperative Program and \$41,451.65 for designated objects. This latter item is large because it included \$31,536.06 for the special emergency relief offering to Home and Foreign Missions. Mississippi gave \$2,044.39 for the cooperative program and \$2,904.63 to the designated objects.

Last Tuesday evening the revival services at Immanuel Church held by Rev. Harmon Holcomb of Tupelo came to a glorious ending. The meeting resulted in two conversions among the students, and with every student except six uniting with the college church. The meeting was a blessing to each student, to everyone who attended. The B. S. U. wishes to thank Dr. Holcomb for the good his coming has brought to each heart. We are so grateful to God for sending him our way.

WASHINGTON AND CHAPLAIN GANO

By T. J. Bailey, D. D.

Part IV

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Who was John Gano? He was born July 22, 1726 (or 1727, dates conflict) in Hopewell, New Jersey, present home of Lindbergh, the famous flyer, and died at Frankfort, Kentucky, August 10, 1804. He was of French extraction, and of Huguenot stock. To escape religious persecution, including the St. Bartholomew massacre, in 1572, his ancestors fled to America. The name Gano was originally Gerneaux, changed to Gano upon arrival in America. So far as we know, the many hundreds of the descendants of the Ganos that fled from France were Baptists and held true to the Baptist faith. Many of them we know were staunch Baptists, loyal to the Continental Army. Having fled from religious tyranny, there was no consistent attitude for them but loyalty to the government and approval of the cause of liberty, both civil and religious.

He was a great Baptist preacher. He accomplished a great work in pioneer days. Under his leadership the First Baptist Church in New York City was established. He was settled pastor in New York several years. Also he was pastor of his home church at Hopewell, New Jersey, besides several other places. He was a very successful evangelist, laboring prior to and perhaps some after the Revolutionary War, in Virginia, New York and other places. He moved to Kentucky in 1786. He finally concluded his ministerial work and life in Frankfort, Kentucky. He was buried in Scott County, Kentucky, and a few years ago his body and that of his wife were moved to the D. A. R. lot in Frankfort, Kentucky. In his day there were many bright lights in the ministry, but, in comparison with others, he, with Whitefield and the Wesleys, blazed forth as an auriflame.

He was twice married. His first wife was Miss Sarah Stites of Elizabethtown, New Jersey, and his second, Mrs. Mary Bryan, great-grand-mother of William Jennings Bryan. He was thrice elected chaplain in Washington's Army, and for his services was granted 2,000 acres of land in New York state, in four separate lots.—See Heightsman's Historical Records of the Revolution, page 186. He was also elected chaplain of the first session of the General Assembly of Kentucky, in 1792.

Of his ministry at Lexington, Kentucky, Henry Clay, a contemporary, said: "He was a remarkably fervent preacher and distinguished for a simple and effective manner. And of all the preachers I ever listened to, he made me feel the most that religion was a reality. I never felt so religious under any one's preaching as under his."—Sprague's Annals of the American Pulpit.

Also Chaplain Gano was a fighter. It is said that in an emergency, when one of the gunners, not having sufficient morale, fled, he rushed to the abandoned cannon and manned it to success.

Patrick Henry and the Ganos were related by blood. Their posterity are scattered over our country from Boston to San Francisco. Many of them are today outstanding citizens of our nation. Mrs. M. B. Cook, a member of the First Baptist Church, Jackson, Mississippi, is a descendant of Rev. John Gano, and is nobly performing her part in sustaining the good name of the Gano family.

His son, Rev. S. F. Gano, was pastor of the First Baptist Church, Providence, Rhode Island, thirty-six years. His practice was to immerse any one who, professing faith in Christ, asked it at his hands, with or without the authority of a church. Since the major part of his theological instructions doubtless was received at his father's hands, is it not probable that his father held the same views on this question? If so that would account for his father's ready compliance with General Washington's request to be immersed at Valley Forge, without a vote of a church.

—BR—

A church was never intended of God to be simply a means of providing a "living" for a pastor.

A BUDGET THAT BUDGES

W. H. Gage in *Baptist Standard*

—o—

Dear Dr. McConnell:

In response to your good letter, soliciting detailed information concerning our "Produce Budget," which we have been trying out for the past two years, I am glad to submit the following for your consideration:

First, how we started the Produce Budget. I sat down in my study and worked out a budget somewhat as follows: (This budget was on the basis of 20 families to the one-fourth time church.) I asked them to give per family, 5 bushels of corn, 5 bushels of cotton seed; 5 bushels of other grain and 5 bales of hay, per year. I also asked this same family to give 1 frying chicken, 1 dozen eggs, 1 pound meat, 1 pound butter, 1 pound vegetables, 1 can of canned goods per month, and 1 gallon of lard, 1 gallon of syrup or honey, per year. I asked them also to give out of their cash 25c per Sunday. I then totaled up the produce at market prices, and added the cash, and this one family would have paid \$36 per year. (Of course, produce was a better price then, than now.) With such a budget, 20 families to the church would pay \$720 per year. Four such churches co-operating would pay \$2,880 per year.

Second: I then submitted this plan to the church and it was discussed and well understood. The church then voted to accept it and give it a fair trial. We elected a secretary to keep the books. This secretary was to itemize every article turned in, together with its value. Each family, or individual, was to value their own goods. (This secretary did not take the cash. It was taken by the regular church treasurer.) We then elected a soliciting committee. This committee was to work with the secretary in keeping the budget before the members and see that all had a chance to subscribe. They were also to keep in touch with the pastor and keep the people informed concerning his needs, from time to time. However, you will not need this soliciting committee after you get the budget well under way; for the people will take pride in going to the pastor and telling him to come to their homes and get "so and so."

Third: Did the budget work? Yes, it worked in a glorious and most satisfactory way. (I will give you some results of just one-half time church.) This rough budget I had worked out got the idea across to the people, and they saw in it immediately a solution of their church's financial problem. They did not all give as the budget called for. Some gave less while others gave more. Some had no corn to give, but others gave 25 or 30 bushels to the family. I asked for 5 bushels of oats to the family. Some had none to give, while others gave 60, some 50 and some 40, and so on, per family. Likewise with canned goods, syrup, honey, butter, meat, lard, chickens, and other articles too numerous to mention. At the end of the year the books revealed that the pastor had received through this budget, a very fine variety of produce from the homes of his members. It also showed that something like half of his salary had been paid through this budget. Much of the corn and oats being turned in as low as 10 and 12 cents per bushel. Other goods in proportion.

A final word: Looking back, at the end of the associational year, it was revealed that a family of five had lived out of this budget from his half-time church, and still had left on hand, 200 bushels of oats, 100 bushels of corn, and, after selling three large hogs, had 19 smaller ones left; 5 bushels of potatoes, 15 bushels of wheat, and more than 300 cans of all kinds of canned goods, besides several gallons of syrup, honey, peaches, jellies and jams. In the yard are about 80 well bred White Leghorn hens. We have our eggs, milk and butter. Our house, water and wood are furnished free. We have a trailer and go to the homes after the produce, for we do not ask them to bring it to us. I am this year pastoring two half-time churches and two-fourth-

time churches. They will all be financed on this plan. As I have above mentioned, I have 9 head of hogs now in the pen and corn enough to fatten them. Can you imagine a Baptist preacher killing 19 head of hogs for meat? Think of the ham, spare ribs and country sausage there will be in that many hogs. Well, anyway, the plan will work. It will put more local preachers and, may I say, better preachers in our country and small town churches. It will create a stronger fellowship between the church and pastor. The church can have its pastor on the field to help it solve its social problems, lead in its training work, and assist in the general associational work. Let the country churches try it for a year and they will not be without it.

Remarks by the editor: The foregoing article is worth whole libraries on financing rural churches. It is simply common sense and good religion. It tells the whole story and does not need a line, or word, added. Any preacher should be willing to serve churches on this basis. If the country churches would adopt it, at once, the wail about country churches dying would not be heard any more. Brother Gage has simply used his common sense and gone back to the Bible and to the good people of his churches. Why the preachers and deacons of country churches have not done this plain, easy, sensible, religious thing long ago is amazing. This plan of a produce budget needs only one thing to bring a far-reaching, wholesome reformation; just one thing—being adopted and worked.

—BR—
HE WENT AWAY SORROWFUL
A Baptist Bible Institute Experience
Malcolm Rust, Student from Louisiana

—o—

One night in a service on Magazine and Washington a young man showed a great deal of interest. After the service I went to him and began to talk with him. He told me that he had heard the music, and had come several blocks to be nearer to it. When he came to where we were holding service, and playing the little street organ, he stopped and listened, notwithstanding the group of young men friends who came out of a gambling joint nearby and made fun of him. He was well dressed and displayed an unusual amount of interest.

When asked if he didn't want to be a Christian, he replied that he was a church member, and I then asked him if he would not like to feel, should he have to face God that very moment, that he could do so and be uncondemned. He said that he would, and said that as he listened to the music he wished he had never sinned. I told him God would forgive him of his sins if he would repent and ask forgiveness.

He asked me if he would have to stand on the street corner and preach if God forgave him of his sins, and I replied that I did not know, but that I was sure God would have something for him to do. He then said he would ask God to forgive him and would read his promises in the Bible concerning forgiveness which I pointed out to him. After asking me whether the service would be held again on the same street corner the next Thursday night, he said he would be there at that time, but he went away without the joy which should have been his through Christ.

—BR—
Students of Dodd College, Shreveport, will broadcast from Oct. 14 to Dec. 16. For full information write Dr. A. Q. Burns, the students have recently had a series of lectures by distinguished visitors.

—BR—

Caddo Parish Association in Louisiana, including Shreveport churches reported 709 baptisms for the past year, which is nearly 200 more than the previous year. There are 32 churches with a membership of 12,381.

—BR—

The Anti-Saloon League of America will hold a convention in Washington City, Dec. 15-18. They expect representatives of all sympathetic groups.

Housetop and Inner Chamber

P. C. Barkley, several years ago pastor of the church at Macon, Miss., becomes financial agent of Georgia Baptist Orphanage.

Prof. W. N. Taylor says he has a letter from Dr. Walker of Starkville, a candidate for Congress, saying that if elected he will vote against the repeal of the Eighteenth Amendment.

Brother D. L. McWilliams writes that Kemper County Association had a fine meeting at Blackwater church. The editor much regrets he could not be there.

Dr. O. P. Gilbert, editor of The Christian Index of Georgia, suffered painful injuries in an automobile accident recently. We are glad to hear that his suffering is of short duration, keeping him in the hospital only two or three days.

Dr. Lawrence Zarilli, for some time teacher in Baptist Bible Institute of New Orleans, has seen the membership of his church, Monte Sano, in Baton Rouge grow from 85 to 162 members.

In South Carolina it is said that less than one hundred churches failed to give this year to the Cooperative Program. The Every Member Canvass, Nov. 27 to Dec. 4, promises to bring more of our Mississippi churches into support of the program than ever before.

We have never known the Holy Rollers to make any headway in a community where the Baptists had a good case of religion. We are not meaning to say any hurtful word about "holy rollers," but bugs and worms generally are found around dead timber.

Send your name to Pastor B. Locke Davis, of Gulfport, if you mean to attend the Baptist State Convention. It is supposed that entertainment will be on the "Harvard plan," that is the hosts in Gulfport will furnish bed and breakfast. If you prefer to stay at a hotel let him know. In that case you will pay your own expenses.

Among the good things in this week's Record, we hope everybody will read the article "A Budget That Budgets," taken from the Baptist Standard and written by a country pastor. It is along the line of the plan proposed this year in Mississippi for a store-house in the Every Member Canvass.

The meeting at Immanuel Church, next door to Woman's College in Hattiesburg results in fifty-one additions to the church, three of them by baptism. Only three girls in the college were not Christians and two of these came in during the meeting. Pastor Spencer was assisted by brother H. R. Holcomb of Tupelo.

Jouett Shouse, former chairman of the National Democratic Executive Committee, is now president of the Association Against the Eighteenth Amendment. The Religious Herald says he and Mr. Raskob are giving their money to defeat the Democratic candidate for the Senate from California.

Brother Thatch of Rawls Springs brought in a good list of subscribers to The Record. This is an old habit of his as he has worked with every editor from the year one. He helped Dr. Gressett before The Baptist Record came on the stage. Then he was a collaborator with Drs. Gambrell and Hackett and Searcy and Bailey. The present editor is glad to count this 81 year young brother as one of his good friends.

The church at Clinton is this week making the Every Member Canvass for the annual budget. Their year, owing to peculiar conditions in a col-

lege town runs from Oct. first to Oct. first. The budget planned for the coming year is \$10,000. Of this fifty per cent goes to local current support, thirty per cent goes to the church building debt and twenty per cent to the Cooperative Program. Senator W. N. Taylor is chairman of the finance committee.

One of our preachers recently was asked by a lady what we are to do about voting when your conscience and your party were in disagreement. The answer of course was, "Follow your conscience." Then the lady in tears said, "But our husbands are in politics!" And Jesus said, "If any man come unto me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple," Lk. 14:26.

Most of all, we need a great, profound, searching revival, one that will renovate and renew the nation. Local revivals or even denominational revivals will not meet all of our needs. Our nation needs a revival. Such a revival would fill our coffers with money, our schools with students, our pulpits with men afire with God and our pews with people imbued with the spirit of love and sacrifice which was in our Lord Jesus Christ. Each of us needs to enter into a silent and solemn covenant to pray and work for such a revival. Then the kingdom will be coming again with power.—W. J. McGlothlin.

We are informed that very recently the young people in one class in a high school in a good town in Mississippi were asked as a part of their school work to write a paper giving their opinion as to whether or not the Eighteenth Amendment should be repealed and the reasons for their opinion. There were twenty-one in the class and the majority wrote favoring repeal and gave the stock arguments for this position. Why do we publish this? Simply to say that in such homes the daily paper is a regular visitor and the religious paper is not. How is it in the homes of your church? Can you help us to change it?

Southern Baptists have grown in number in the past year, but in grace—we don't know. Here are some figures from Dr. E. P. Alldredge, statistician in Nashville: Baptists 211,253, a gain of 12,674 over the previous year. There are 23,806 churches, a gain of 75. A membership of 3,944,566, a gain of 94,288. In twelve years 2,420,658 have been baptized. In the matter of giving it is said that only 9.16 per cent of the churches contributed through the Cooperative Program only; and 23.13 per cent gave only to designated objects within the program; and 36.34 per cent gave in both ways. It is said that 68.64 per cent of the churches gave in some way to missions.

Now that winter is coming on and the community chests have to be replenished, the Red Cross re-enforced and the government relief agencies set in motion, this is a good time to repeat a story of a relief worker in Maine who asked a contribution of a well-to-do citizen. Said citizen replied, I shall be glad to give a barrel of flour to every needy family in the city that you will report to me, on one condition, namely, that no whiskey or tobacco is used in that family. The solicitor thanked him for his generous offer and went away to make a list of such families; but never returned, because no families were found in need that did not use tobacco or whiskey.

I am here at Blue Mountain in a meeting for eight days. Meeting began last Sunday and is going in a great way. We have throngs of young people attending every service. Blue Mountain

College girls, the pupils of the city school, and the boys of the Miss. Heights Academy. These added to the people of the town make a great congregation. Meeting is going after a fine fashion. I am being entertained in the college, and I am enjoying every minute of it. Blue Mountain is a genuine Christian institution. How I praise God for institutions of learning the very breath of which is Christian, and I find it here in every place. I am anxious about our denominational work and I am hoping that we can go to the convention at Gulfport next month with the hopeful and confident spirit.—J. W. Mayfield.

On October 7th the Sunday school of the First Baptist Church of Meridian held its annual Blue and Gold Seal Banquet. This event marked the conclusion of 4 years' active effort on the part of the teachers and officers of the Sunday school to prepare themselves for service in this church. Dr. John L. Hill was with us on this occasion and brought the inspirational address, using as his subject, "The Gold At the End of the Rainbow." There were 47 Gold Seal holders and 35 Blue Seal holders present to hear Dr. Hill. We have set as our goal for next year an effort to have every teacher a blue seal holder if he has been in the work as long as six months. For the Gold Seal holders we have put in our program for Study Week a course on the Life of Paul. So enthusiastic have our teachers become in studying and reading that these extra classes have been arranged to meet the needs of this group. We find these annual banquets a great stimulus to the work of teacher training.—Caroline Cochran, Ed. Secy.

Dr. E. T. Mobberly of Laurel writes that he has received replies from four candidates for Congress in reply to inquiry as to prohibition. He says that Dr. B. M. Walker declares he will vote against repeal, while candidates Bilbo, Hall and Whittington will vote according to the Democratic platform. Dr. Mobberly also encloses a clipping from The New York Times containing a letter from Governor Roosevelt in answer to an inquiry by Dr. C. F. Reisner. The letter wrote asking, "Do you understand that all Democrats, Senators and Congressmen are bound by the platform to vote for 'repeal' and the return of beer and wine, whatever their personal convictions or those of their constituents?" Governor Roosevelt in replying said, "Democratic Senators and Congressmen are duty bound to vote in accordance with the views of their constituents, regardless of their personal views." This Dr. Reisner interprets to mean that representatives are not in the judgment of Gov. Roosevelt to be bound by the platform.

Pascagoula: I am writing a line to speak of the visit of Rev. H. L. Martin, D. D., to the Jackson County Association. He spent Sunday morning with the First Church, Pascagoula, and delivered one of the most inspiring sermons the writer has ever heard, on Christian Education. It is spoken of by many who heard him as one of the strongest sermons ever delivered from the pulpit of our church. At 2:30 he conducted an associational conference in the interest of the campaign now on, and at 7:30 that same evening preached in the First Baptist Church, Moss Point, to the very great delight and edification of that congregation. It was my first opportunity to be with Dr. Martin, though I had the pleasure of meeting him and hearing him speak, both at the State Convention last fall, and then at the district Convention recently held at Picayune, Miss. I was charmed with his pleasing and very cordial personality, and the earnestness with which he is permeated in his work. There will always be a cordial welcome awaiting him by the pastor, the church and the people of Pascagoula.—N. O. Patterson, pastor.

The Union of all Methodist bodies in England makes them the largest evangelical body in that country, numbering well over a million.

Editorials

ENRICHING THE PUBLIC WORSHIP

It is easy to be critical of our public worship. Indeed it is often difficult not to be critical. But our criticism ought to have in it something which will help to improve the situation. It is with this purpose in mind that we call attention to certain shortcomings and offer one or two suggestions. This is done with the conviction that we are not getting out of the ordinary church service what we ought to, and what God purposed we should. Our Sunday service in the church should be a means of grace in more than one way or direction, but we speak of one weakness here which in many churches is very apparent and is even more hurtful than apparent at the moment.

The most serious weakness is the shallowness, hollowness and consequent poverty of the ordinary church service. For this reason, and realizing the need of improvement, many churches and preachers are talking about and some of them endeavoring to "Enrich" the service by introducing a more elaborate ritual. Responsive readings, reciting the creed, prescribed prayers or more formal music are employed to meet the felt needs of devout souls. We trust it is not prejudice on our part that fails to see in these things the necessary help, and sees in them what in time becomes a substitute for worship or an obstruction to it.

What we need in all of our churches, as we need in our homes and in our lives, is an acute and overwhelming sense of the presence of God. There is too little of God and too much of ourselves and of man in all our church services. If it will help to sing "God is in His holy temple; Let all the earth keep silence before Him," and sing it with due solemnity, well and good. But don't think that the mere singing of a good song or the repeating of solemn words will necessarily induce the worshipful spirit. Other things may help, but the whole effect of a service depends on the attitude of mind and heart of the worshipper.

There is apt to be as much or more worship in a congregation of Quakers or Fiends, who take their places in the church and never open their lips, than in a Catholic cathedral with all its aides to worship, when those who come have their minds on forms and aids to worship and never lift their souls to God. Aids to worship we ought to have, and hindrances to worship must be taken away, but whether or not we worship depends on whether our hearts and minds are directed to God. Of course the one who leads in the worship, and one who leads in prayer or in singing has great responsibility here.

There are some songs that may be good for special occasions, but they do not induce the spirit of worship. "Hold the fort" may be good in its place but it does not lead to the worship of God. "Yield not to temptation" is good in its place but not here. "Send the light" is an excellent hymn, but not for this purpose. The list could be extended indefinitely. There are rattling tunes that ought never to be sung in church. There are words without depth or meaning which ought never to have been set to church music. There are tune makers and word cobblers who make "sacred song" books who ought to have been ploughing or minding cattle.

We come back to the one idea which alone can redeem our "services" from flatness and futility: Our minds must be on God. We must recognize His presence. Our spirits must be saturated with a sense of His presence. We must turn our thoughts to Him; we must take time to realize Him. Some of His glorious attributes must engage our whole thinking. You cannot think of God except as you think of some of His attributes. You cannot visualize Him bodily or corporeally. No man hath seen God at any time. He is the "King eternal, immortal, invisible, the only God." We must realize Him therefore in

the revelation of His attributes, such as holiness, eternity, omnipotence.

Many of Paul's epistles breathe the spirit of worship. The book of revelation is full of it. The Psalms are the finest expression of it in the world. When we sing, some at least of the songs should be contemplations of God in His goodness, mercy, power, holiness, majesty. There are plenty of good hymns of this kind too apt to be cast aside for the noisy clattering, babbling racket that goes under the name of singing. Turn to "Majestic Sweetness," or "Jesus the very thought of thee," or "O God our help in ages past," or properly sung "Holy, Holy, Holy Lord," or "There is no name so sweet on earth." The songs in the first part of any good hymnal are usually of this kind. But we are not talking about the books that are made to swell the purse of a publisher.

More perhaps than the singing does the public prayer help us to draw near to God, if the one who leads knows the way to God. Certainly the way is not to burst into His presence with some request. Wait on the threshold of His presence. Be mindful of whose presence it is you are in. Try to get a proper conception of Him, using such words as will bring you by gradual approach before Him. This may not be acquired with a single effort. Stand in His presence with your hand upon your lips. Thank God if you have a pastor who can bring you softly into the presence of God. There is no exercise of mind, heart and soul so exalted, so wholesome so healing as prayer.

BR
The Alabama Baptist reports 16,888 people baptized in that state last year, and the prospect is better for this year.

The B. S. U. of Mississippi Woman's College will send delegates to the B. S. U. Convention at Columbus this week-end. The spirit of the Convention has truly permeated the campus. Students are eager to attend, and it seems now that M. W. C. will have more wanting to go than ways provided. We extend to the B. S. U. of M. S. C. W. our prayers and good wishes as they have charge of the responsibility of the Convention—and especially to our state President, Leo Green, as he works with the program. May God bless you is the continual prayer of the B. S. U. Council of M. W. C.

BR
Lincoln County Association met last week with Fair River Church. This church is 117 years old, older than the state of Mississippi. There are 32 churches in the county and all of them were represented in the first day's meeting. Baptists are said to be thicker in this part of the world than in any rural community on the face of the earth. They had a good sample present on this occasion. Former moderator J. A. Taylor was absent. The officers elected for this year are A. F. Crittenden, moderator, W. C. Hutson, vice-moderator, E. A. Summers, clerk, and brother McGraw, treasurer. The first pages of all letters were all read, and from them we learned that there have been about 360 baptisms and about \$2,500 given to missions, though it was difficult to get exact figures. The sermon was by H. B. Price and brought a message which it was evident God had put into his heart. It was delivered with power and pungency. The subject was "Teaching," a good missionary message. The moderator used a gavel made from one of the logs of the original building of Fair River church, built over 100 years ago. Dr. Robinson was introduced as the oldest member of the association and the oldest man present. The report on Social Service was read by Mrs. Cosanke and spoken to by Dr. Lowrey for orphanage and hospitals, Mr. Cosanke for hospitals, Messrs. Crittenden, Price and N. S. Jackson for Law Enforcement. It seemed to some of us a glorious tribute to the memory of B. T. Hobbs who fought for prohibition in this country when fighting was good. Mr. Wommack spoke for the Red Cross. Then came The Baptist Record with a report by

brother Saucier and speech by the editor. And then Education with good speeches by President Edgar Holcomb and Dr. W. T. Lowrey. The people staid till five P. M. and were to come back for another session next day.

BR
Pastor Richard Campbell has resigned at Wiggins, where he has done good service, and will be glad to serve elsewhere as the Lord shall direct.

BR
Eighteen states are represented in this year's student body at the Baptist Bible Institute in New Orleans, and the following foreign countries: China, Chili, Ireland, Scotland and Cuba.

BR
It is said that 145 were convicted at one term of federal court in Aberdeen for violation of the liquor laws, 130 of them pleading guilty. Mr. E. S. Chapman deserves great praise for his work as enforcement agent.

BR
Rev. B. S. Hilburn has resigned the care of the church at Ellisville and will locate on the farm which he was born in Jones County, giving his whole time to country churches. His leadership is needed in places like these.

BR
One of our Baptist exchanges announces that it is offered a big contract for tobacco advertising, and asks its readers what to do, calling upon them to answer by sending checks to cover its loss if the advertisement is refused. Why put conscience up for sale?

BR
It is said that already breweries have secured leases on desirable corner lots in cities with a view to establishing saloons in a short time. If this is so, our pussy-footing, cowardly candidates who have sold out their hope of heaven for the hope of office are responsible.

BR
There were 67 additions to the First Baptist Church, Greenville, Mississippi, during a revival of one week, which came to a close Sunday night, October 16th. Dr. Charles S. Henderson, the pastor preached every night, and conducted a short devotional which was broadcast every morning. Mr. David Christiansen led the music. The membership gave their pastor the usual loyal support in prayers and especially in sympathetic, consecrated personal work.

BR
Dr. R. H. Pitt, editor of The Religious Herald in a recent issue reviews the story of efforts on the part of Southern Baptists through Dr. Gambrell and others to hold religious services among the soldiers under his charge during the late war. Gen. Funston refused permission to hold revival meetings. The Religious Herald concludes the story with, "In a short while afterward Gen. Funston died very suddenly, to the deep regret of the whole country. He was a little mixed up on the questions involved in this incident but he was a gallant officer and enjoyed universal respect."

BR
We have received several installments of reports from a committee of Laymen who on their own initiative have made a study of conditions and needs on the foreign mission fields. We laid these aside to be read carefully at a convenient time. Dr. Z. T. Cody of The Baptist Courier in South Carolina has gotten ahead of us and read those reports which have already appeared. He is impressed that these men have found on the fields what they carried with them in their heads. And we thoroughly agree with him that, judged by these reports these men do not really know what Christianity is or what the dominant motive of missions is. These men are of the opinion that Christian missionaries are to write with Mohammedans, Hindus and Buddhists in fighting what they call materialism or followers of Marx, Lenin and Russell. From Dr. Cody's appraisal of their work it would seem a waste of good money to send these men anywhere, and a waste of good time to listen to their report. Of course Southern Baptists had no part in sending them forth and no responsibility for their findings.

Thursday, October 20, 1932

THE STATESMANSHIP OF MISSIONS
By L. M. Reno

I think you ought to know that Brasil is under a Military Dictatorship. The National Dictator is a civilian, but was placed by the Army and Navy. Our State Dictator is an army officer placed here by the national men at Rio. Brasil has had no Congress for over a year now.

Our man has surrounded himself with an excellent group of counselors and helpers and is giving us a very good government. He is a dictator, but is very fair and just and very easy to "get to" when you need him. I got a hearing with him at 7 A. M. once, on a moment's notice, when I needed him. On the other hand, when a hot-headed lawyer was using abusive language against the head of the state police at a funeral he pulled his revolver and told the fellow to shut up and get out. He did.

He came here sometime ago and placed the marble name plate on the new building we are erecting. The State Superintendent of Public Instruction made the official speech and the State Military Band furnished music.

I give extracts of the speeches made by these public officials.

Can you not see in them the far-reaching influence of Missions? These words were published in the official paper the next morning. I wish our people at home could get a vision of the Statesmanship of Missions. Many churches still need to discard the old idea of "the missionary standing under the palm tree preaching to the naked savages" and enlarge their visions to encourage the far-reaching influence of missionaries which make themselves felt among those in all walks of life.

—o—

Extracts from the Speech of the State Superintendent of Public Instruction.

The Baptist Mission of Victoria, in pursuance of its patriotic and praiseworthy labor in behalf of educational development now inaugurates the construction of its new school building.

For this solemnity, which represents the fruit of 25 years of persistent labors, characterized by faith, and the promise of the effort and dedication still to be employed here in order to fulfil further its noble visions, I was chosen to sponsor this act, which will be registered in the annals as one of greatest joy and significance.

In accepting the honor of this invitation we had no other object than that of demonstrating by this means how much any movement in behalf of the education of the people interests us, and at the same time to show our approbation for the efforts of the Baptist Mission in this line.

Here we see the erection of a school building by private initiative.

We have all witnessed the remarkable transformation in our Capitol in the last years. Buildings have been opened. Public buildings have been erected, bridges and roads have appeared. However, not one house was built for school purposes! We have today about 5,000 children of school age, and still the same school accommodations for 1,500 we have had since the notable and progressive government of Jeronymo Monteiro in 1912. From that date until today about \$4,000,000.00 have been spent in public buildings in this Capitol, and Victoria was not benefitted by a single school building!

Therefore, in witnessing today the construction of a building for school purposes, we have just cause for rejoicing.

Here will be prepared the man of the future, who will not only have a consciousness of his worth, but know how to direct his life according to that knowledge.

The educational project is that one which most occupies the intelligent minds of the nations.

I need say nothing about the development of the American Baptist school in this city. The memorial which is being distributed among you today relates its history and affirms anew its mission. With simplicity it tells what it has done,

and with sincerity assures us of what it pretends to do. One may easily verify by reading this memorial that it is American only in methods and name. As to its existence, it is distinctly national, it belongs to the State, to the City. Its properties are held by a Brasilian association. Its Board is constituted by Brasiliens. The Baptist State Convention, which appoints the Board, is perfectly Brasilian. Everything which has been done, what will be done here in the future, is positively ours: It is for us.

This work is planted in fertile ground, and labored over by honest men. It will triumph, therefore. From this school will go out truly educated Brasiliens. They will be taught that Brasil is not merely great in the extension of its territories, or of its rivers, or for its numberless waterfalls, or its rich and fertile lands, but more truly great through the energy, the worth, the greatness of its sons and daughters. From here, I am certain, will go out Brasiliens capable of the same sacrifices in behalf of the honor of Brasil as were made by Caxias, Ozorio, Camara, Argollo, Jaceguay and Tamandare.

—BR—

JOHN BARLEYCORN A TAX COLLECTOR

—o—

It is proposed by the wets to make liquor dealers the tax collectors of the country, as has been pointed out by one of America's biggest business men. They claim that the re-legalized liquor traffic can be made to yield to the national treasury \$500,000,000 annually. The brewers and distillers, as a bait to the tax payers, give the widest publicity to the fact that they could put many millions of dollars in the public treasury if their business was legalized and licensed. Where would all this money come from? The liquor dealers certainly would not "pay" one cent of it. They would simply "collect" it, and much more besides, from their unfortunate customers. It is conceded that the customers would have to pay the liquor dealers \$10.00 for every \$1.00 that dealer passed on to the government in taxes. Therefore, if John Barleycorn collects \$500,000,000 for the government, his customers—the rank and file of the drinkers, must pay him \$5,000,000,000 for drinks, and get in return nothing of any value but only that which is injurious. That five billion dollars must come out of the pockets of the drinkers, who, for the most part, would be the poor people, the laboring classes and a very small portion comparatively from the rich. If they are not poor people, the drink habit will soon make them poor.

Every dollar of this five billion will be money that is diverted from the legitimate channels of trade. Or, in other words, every dollar of it would be money that would otherwise go to the merchants who sell groceries, dry goods, clothing, shoes, soft drinks, automobiles, lumber, hardware, school books, farm products, etc. It is difficult to see how this would help to bring about business revival. In addition to that, by so much as these liquor dealers are patronized, to that extent there will be a deterioration of character and a loss of the workman's efficiency and earning power and an increase of pauperism, criminality, insanity, etc., to be a burden and expense to the government.

The great useful and legitimate industries of the country, such as the railroads, manufacturers, etc., are not likely to give their consent that their workmen and employees shall be "profitable patrons" of this liquor dealers' tax-gathering industry.

But why all this hullabaloo and demand for legalizing the liquor traffic to raise a needed revenue? The evidence before the Senate Lobby Investigating Committee in Washington, about a year ago, developed the fact that it is the outgrowth of a millionaires' conspiracy to dodge their income taxes. It was shown that Irene DuPont had declared that "if beer can be restored and taxed, one of the companies would be saved more than \$10,000,000 corporation income taxes." These millionaires, who are seeking to shift the burden of their income taxes to the shoulders

of the drinkers (the poor people and working classes) in co-operation with the brewers, distillers, foreign liquor dealers and wine growers of Europe have largely financed this wet campaign,—all for their own private profit without regard to the harm it would bring to the masses of the people.

If these facts are considered, the sober, patriotic voters of this country will undoubtedly pause and take a second thought before they make a tax collector out of John Barleycorn and license him to debauch our American manhood, womanhood and childhood with this "beverage of hell," as Sam Jones used to call it. Dr. Nicholas Murray Butler's proposed scheme to make a saloon-keeper out of each State and virtually put us all in the liquor business, is too wicked to be entertained for a minute by anyone except the man who has the bootlegger or bartender type of morality. Voters should use good judgment this year.

H. Beauchamp,
Dallas, Texas, Sept. 24, 1932.

—BR—

THE EVERY-MEMBER CANVASS

E. C. Williams

—o—

The Sunday afternoon meetings that began September 11, in the interest of the Every-Member Canvass will close with the meetings of Sunday, October 30. The encouraging reports that have come in regarding these meetings lead us to believe that they have been worth all that has been put into them. The counties and meeting places for Sunday, October 30, are the following:

County	Meeting Place
Oktibbeha	Starkville
Clay	West Point
Newton	Newton

These meetings will be at 2:30 o'clock in the afternoon in the Baptist churches of the above places and are to be attended by pastors, Sunday school officers and teachers.

As we come to the close of the county meetings and face the last few weeks before the canvass is actually made, diligent effort should be put forth to leave nothing undone for the successful completion of this all-important task, keeping in mind that the success of all our work for 1933, both local and denominational, lies in the putting on and following up of this canvass. What a mighty challenge and worthy objective! The enlistment of Every member in Regular support of Every cause that Baptists foster Everywhere.

This final word. In making out budgets definite plans should be made for a certain percentage of all funds received to go to the Cooperative Program. All should not be spent at home as is the case with many churches. Whatever percentage is decided upon for denominational causes, that amount should go each month and thus help to maintain these interests with regular support. Jesus said to his disciples: "Ye shall be witnesses unto me both in . . . and unto . . ." Our giving should include all causes.

—BR—

C. D. Smith was recently ordained to the ministry by the Davis Memorial Church in Jackson. He is now located at Terry and can serve churches adjacent to that place. The Davis Memorial Church also recently licensed to the ministry David Cranford, son of pastor of the church, and he is now a student in Mississippi College. This is three recently ordained and two licensed by this church. There have been 170 additions to the church in the past twelve months.

—BR—

Edwin Hewlett, grandson of the late R. G. Hewlett, preached at the Second Baptist Church at Greenwood last Sunday. Edwin is a senior at Mississippi College this year and is one of five consecutive generations in which there is a Baptist preacher.

—BR—

According to the figures given in The Christian Herald Catholics made the largest gains of any religious body in America in the last five years. Along with this is the statement that the circulation of Catholic papers has doubled in the last ten years. Is there any lesson in this for Baptists?

CHRISTIAN EDUCATION

Prepared by Hon. S. E. Travis, President of the
Baptist Education Commission, as a report
for Lebanon Association and published
by special request

—o—

1. Christian Education Has God's Approval.

Education, Christian Education, has the sanction of God. God chooses trained men for his greatest tasks. He has always done so. Moses, founder of the Hebrew nation, was schooled in all the learning of his day, secular and religious. So was Saul of Tarsus, who became Paul the Apostle to the Gentile world. He drank from the fountains of Greek learning, then sat at the feet of the great Jewish teacher, and finally took a three years' post-graduate course under the Master Teacher in the wilderness of Arabia. Schools were maintained for the education of Hebrew children and God's Word was a part of every curriculum. The lowly Nazarene was among the Doctors of the Law at the age of twelve, and mastered the Word and all the Jewish laws, customs and traditions of his day. Certainly, God smiles upon the efforts of His people to promote Christian Education.

2. The Growth of Our Colleges.

Ten years ago, Mississippi Baptists owned no standard college. They now own three, Mississippi College, Mississippi Woman's College, and Blue Mountain College, all doing splendid work. These institutions are contributing wonderfully to the strength and spread of the Master's kingdom in Mississippi, and even unto the ends of the earth. Christ is being exalted in them, and they are furnishing that spiritual training which is indispensable to the well-rounded Christian life and the trustworthy citizenship.

The growth of these colleges during the last ten years is a marvel. The State Convention at its Grenada session in 1922 committed itself to the completion of the required endowment for Mississippi College, and the immediate standardization and final endowment of the two women's colleges. Pursuant to that committal, \$375,000.00 was added to the endowment of Mississippi College and \$300,000.00 endowment was finally secured for each of the other colleges, making a total endowment of \$975,000.00 now held by these colleges in cash and securities—in addition to the \$257,000 endowment previously provided for Mississippi College. Bonds amounting to \$450,000.00 were issued in order to secure this endowment and more than half of these have been paid, so that there is now more than \$4.00 in endowment on hand for each dollar of existing debt contracted therefor. Moreover, the endowment on hand is almost double the aggregate of all debts assumed by the Convention on behalf of the Colleges. And in addition, the physical properties of the colleges have been added to greatly during this period. What business concern can present a better financial record? Why should any loyal Baptist despair? We have ample to show for and justify our obligations.

We rejoice the more in the growth of our colleges when it is remembered that a few of the brethren have suggested from the beginning that the Convention undertook too much in their behalf and have repeatedly expressed doubt as to their ability to continue. There are men of means who desire to invest permanently in Christian Education, but they can never be expected to invest in an institution whose future existence is brought in question. Too, students are disinclined to attend such college. The sane, sensible course is to hold to what we have, pay our debts, and then with all reasonable diligence proceed to the fulfillment of the Grenada committal. There is ample room for all of our colleges. They should be endowed to the extent that they will be self-sustaining or practically so. They would be overflowing and self-sustaining as they are if our people patronized them as they should. Our people will patronize them when assured of their perpetuity. For certainly our colleges are equal to the best of their class and should be an inspiration to, and deserve the hearty

support of, every Mississippi Baptist.

3. The Campaign for Christian Education.

This campaign is to raise funds to meet maturing obligations which cannot be longer deferred. No one deserves special criticism for this situation. These obligations were contracted well within the receipts accruing to Christian Education at the time. The great slump in receipts has occasioned the embarrassing situation. We have suffered along with almost every other interest, secular and religious. The wisest financiers have been caught along with all the rest. The situation is universal, no respecter of person or institution. These obligations were unanimously authorized by vote of the State Convention, and are my obligations, your obligations and the obligations of every Mississippi Baptist.

The need here is a challenge to every ounce of Baptist strength. Mississippi Baptists should thank God for successes thus far achieved, take courage and move forward. They are now at Kadesh-barnea in the campaign for Christian Education. Almost every worthy undertaking must move forward over the protests of a few faint-hearted who continue crying "we can't, we can't, we can't." This is no time for a discordant note. Christian Education, like every other Baptist cause, is confronted with a crisis. We simply need a few Caleb's to proclaim "for we are well able," and lead on to victory.

Too great stress cannot be given to this campaign. The need is imperative. Baptist credit, heretofore one hundred percent is at stake. The financial depression has paralyzed many of our most liberal givers.

Mississippi Baptists are estimated at 220,000. Fifty cents per member would put the campaign over the top with \$40,000.00 to apply to other directions. Many cannot help, but the campaign must be carried to the membership at large. A little from the many will produce much, and result in success to the hurt of no one. The task will be light, easy, very easy, if we but enlist our members. They will respond if we give them the true facts and show them the real needs. May the Spirit of the Living God stir His people to this IMPERIOUS task.

The challenge to our leadership is impelling. No church can be expected to advance beyond the leadership of its pastor. The pastor is God's chosen leader of the flock. Our Caleb's must come in the main from the pastors. If even a majority of our pastors will become Caleb's, the campaign will succeed gloriously and no one will miss the amount given.

Remember, brother pastor, that you are God's chosen leader, and that, if your church fails, it will be your failure.

The call for volunteers is mandatory. The battle is on. Many of our veteran warriors are battle-scarred, worn and discouraged. The battle lines are wavering. It is the Master's call to his loyal followers. They always succeed when they rally to His banner. Defeat is too awful, destructive, disastrous, to contemplate. We CAN and MUST win. Let every true, loyal, red-blooded soldier of the cross in our membership join the ranks and rally to the banners of their respective leaders. Let us work and pray earnestly. Let us resolve, one and all, to march forward in the strength and under the guidance and leadership of the Master, and GLORIOUS VICTORY awaits the outcome along every line of battle front.

—BR—

The B. S. U. of M. W. C. is whole-hearted in its support of the Christian Education Campaign. We wish to extend to the Commission, to those who are giving to their time and efforts to the promulgation of Christian Education in our State, our support and our prayers that God will bless you and that Mississippi Baptists will not forget to give "in His name" to this cause.

—BR—

Rev. B. L. McKee has resigned the pastorate of Noxapater church. Some good church looking for a pastor will be glad to get in touch with him.

"ALL SET—LET'S GO!"

Secretary H. L. Martin

—o—

Encouraging reports from all parts of our state are reaching us from those who are leading our various associations in the special campaign for Christian Education, and everything seems to indicate that, as far as they are able, our churches intend to respond to this urgent appeal more unitedly than ever in the past.

While some churches, particularly burdened by local conditions and demands, feel that it would be unwise to put the campaign on in exactly the manner suggested by our program, all appear to realize the seriousness of the situation confronting us, and we are asking that each church will use its own best judgment in laying this appeal before its members.

We are grateful indeed for the hearty co-operation that our Pastors, as a rule, are giving the campaign. Many brethren exchanged pulpits with other pastors last Sunday in order that strong presentations of this work might be brought from their pulpits, and where last Sunday could not be used in this way many such exchanges have been arranged for the remaining Sundays of the campaign. Numbers of pastors also are presenting the matter earnestly and effectively to their own congregations.

The special appeal, sent out for a season of simultaneous prayer in all of our churches—to be observed Wednesday, October 19th, or as near that date as possible—seems to have struck a responsive chord in the hearts of our people, and more Mississippi Baptists are really PRAYING FOR OUR EDUCATION WORK this week than ever perhaps in the past. Will you not, as you read this, offer an earnest prayer to God for His blessing upon us as we face this urgent appeal?

According to our suggested schedule the general solicitation of funds is to begin in our churches next Sunday, October 23rd, and we trust that this schedule will be followed in every church, where this is at all possible. Of course those fourth-time and half-time churches that have preaching on some other day will prefer usually to use the regular preaching day for beginning their personal solicitation. The important thing is that every church shall begin this solicitation at the earliest possible time.

Hundreds of our churches this week are holding meetings of their campaign soliciting committees, to plan the local canvass and distribute the names of the members among the workers.

We can not emphasize too strongly that this should be NOT A MERE COLLECTION, BUT A PERSONAL OFFERING, and that EVERY MISSISSIPPI BAPTIST, OLD AND YOUNG, SHOULD BE URGED TO DO WHAT HE CAN, MUCH OR LITTLE.

Such an offering from our people throughout the state will mean victory in this crucial effort, inspiration to the other departments of our work and unmeasured blessing from our Heavenly Father upon those who show themselves faithful.

—BR—
"THE GOOD OLD DAYS"

—o—

"In the good old days nobody but a few old preachers ever said anything about liquor, anyway." Thus the ignorance of the street-corner scoffer is spoken into our ears. A brief survey of the utterances of the past will speak louder than much argument.

Solomon (1000 B. C.)—"Look not upon the wine when it is red,—At last it biteth like a serpent and stingeth like an adder."

Buddha (550 B. C.)—"Drink not liquors that intoxicate and disturb the reason."

Xenophon (300 B. C.)—"Temperance means first, moderation in healthful indulgence and secondly, abstinence from things dangerous, as the use of intoxicating wines."

Pliny, the Elder (79 A. D.)—"There is nothing about which we put ourselves to more trouble than wine as if nature hath not given us the

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THE BAPTIST RECORD

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most salubrious drink with which all other animals are satisfied."

Chaucer (1340)—"Character and a sense of shame depart when wine comes in."

Shakespeare (1600)—"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."

Abraham Lincoln (1842)—"Liquor might have defenders, but no defense."

Gladstone (1842)—"The ravages of drink are greater than those of war, pestilence and famine combined."

Cardinal Gibbons (1915)—"The great curse of the laboring man is intemperance. It has broken up more homes and wrecked more lives than any other cause."

Thomas A. Edison (1930)—"I still feel that prohibition is the greatest experiment yet made to benefit man."

—Prepared by Finley F. Gibson, Louisville, Ky.

—o—
It is revealed that from a bushel of corn in the "Good old days" the distiller got four gallons of whiskey, which retailed at \$16.50. The rest of those involved in the manufacture and consumption of the whiskey made the following out of it:

The farmer got	\$.25
The U. S. Government got	\$ 4.40
The railroad got	\$ 1.00
The manufacturer got	\$ 3.70
The drayman got	\$.15
The retailer got	\$ 7.00
The consumer got	DRUNK
His wife got	HUNGER
His children got	RAGS

Will the right thinking citizen allow the return of a business that distributes its returns in this manner?

—Cappers Weekly.

—BR—

DOES IT PAY? Jacob Gartenhaus

—o—

Recently on a speaking tour in Texas we were thrilled beyond measure to meet the many redeemed sons and daughters of Israel, some of whom it had not been our privilege to know before.

As we walked on the streets of Dallas, the morning after our arrival, the first person to greet us was a dearly beloved Hebrew Christian brother whose face literally beamed with joy as he caught sight of us. How marvelously the Lord has blessed this good brother's ministry! His passion for souls is unsurpassed. When he speaks with a man concerning the salvation of his soul, it is seldom that tears fail to come to his eyes. Before he felt definitely called to enter the ministry he was one of the most active members in his church, often extending his labors beyond the church. It was no unfamiliar sight to see him in company with other young people go out to visit the weaker churches in an effort to strengthen them in their spiritual lives. How we praise God for such a redeemed Jewish soul!

That evening found us in another city, rejoicing and breaking bread with another Jewish Christian, who, with some of the outstanding evangelists in the past few decades, has helped many lost souls into the kingdom through his sweet singing voice.

The next evening, we were already in another city, where we came across a Jewish brother in the Lord, whose life and testimony has been an inspiration to many. As we conversed we found him greatly concerned about a brother who does not yet know the Messiah. "I have plead with my brother and prayed for him but have not been successful in winning him. Perhaps you can," were his words. However, learning we had to leave that same night, he begged us to remember his loved one in prayer, which, needless to say, we promised to do, and most earnestly urge others to do likewise.

Journeying on we arrived in a city where we were to address a missionary society. In the audience we were told was a Jewish lad of sixteen

years, who had in a recent revival, found the Messiah. With interest he listened to us, and after the service we learned that, like others of his people, he is compelled to suffer much for his Savior. His people had exhausted every means to make him abandon his new idea. For example, to keep him from attending church, they would take him out of town every Sunday morning. "They will never take the Christ from me," he emphatically declared. Our impression is they never will for he knows in whom he hath believed, and is persuaded that he is able to keep that which he has committed unto him against that day. II Tim. 1:12.

As we entered into the church office of still another city, we were handed a 'phone number with the request to call it. This we did early the next morning for the hour was too late and we were quite fatigued. We found ourselves talking with another Hebrew Christian who had heard the announcement of our coming. In less than an hour, though strangers to each other, we were breakfasting together conscious of a tie between us which rarely exists in this world. The joy of this friend is in the Lord. His past desire for fame and fortune no longer beckons, his desire now being to serve his Master acceptably. With Paul he says: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Philip 3:10). "All I want in life," he said, "is enough to care for my family, and serve my Savior."

And so we had to leave him for our next destination. When we sat down at the dinner table with the minister and began to speak about the work among God's ancient people, the latter remarked, "It might interest you to know that my secretary is a Christian Jewess, and when I come to think of it I have eight Jewish members in my church.

To the question, "Does it pay to give our time, strength and means to try to win these people?" We will let these, along with multitudes of others in Israel whose lives have been transformed, answer.

—BR—

WILL THE AMOUNT RECEIVED IN EMERGENCY FUND SAVE US?

By T. B. Ray

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We write about the EMERGENCY OFFERING with mixed emotions.

First of all, we are deeply grateful for the \$120,000 received by the Foreign Mission Board as its portion of the EMERGENCY FUND. We are happy that the EMERGENCY FUND not only yielded \$120,000 for Foreign Missions, but it apparently quickened the cause in general. Not in a long time has there been so much specific attention given in the churches to missions as was given last summer. There are abundant testimonies to this fact coming from all parts of the Convention territory. This was as it should be for whenever we major on missions, we generate enthusiasm that will be helpful to every cause in our Baptist life.

The second emotion is one of anxiety about whether the amount given in the EMERGENCY OFFERING will make it possible for the Foreign Mission Board to get through this year without being forced to attempt to borrow more money. We hope we can pull through, but that depends on what we do through the remainder of the year. We are doing everything we can to meet this most difficult and heartbreaking situation by practicing every possible economy.

We have been putting forth most strenuous efforts to cut down expenditures, and have had some success in it. We have been able to effect some savings we could not anticipate when the campaign was launched. The missionaries have given us noble cooperation. We have received more during the EMERGENCY CAMPAIGN period from the Cooperative Program fund than we expected. Indeed our receipts from the Cooperative Program during June, July and August



Dr. William James
ROBINSON

Says

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42:1.

This is a picture of intense concern. Either the heat of the day of pursuit by enemies has made the hart desire the water brooks above everything else. The heat develops ravishing thirst and often when dangerously pursued the hart submerges himself, all but his nose, in the water and thus eludes his enemies.

It is heartening when the burdens of life and the sting of sin depress us to know that "God is our refuge and strength, a very present help in trouble." But we must submerge ourselves in God in order to have His protection. He is our shield and buckler, our impregnable fortress, but we must yield to Him unreservedly to enjoy His infinite care.

The world needs to be made to know that God will graciously solve all our problems if we humble ourselves before Him.

—BR—

PROGRAM FOR THE PASTORS' AND LAY-MEN'S CONFERENCE

—o—
Monday Evening Session

- 7:30—Devotional, B. C. Land, Quitman.
- 7:45-8:00—Organization of Conference.
- 8:00-8:30—The Every Member Canvass, Why? H. C. Bass, Meridian.
- 8:30-9:00—The Every Member Canvass, When and How, J. E. Byrd, Mt. Olive.
- 9:00—General Discussion, announcements and adjournment.

Tuesday Morning Session

- 9:00-9:15—Devotional, R. L. Smith, McComb.
- 9:15-9:40—The Every Member Canvass and Evangelism, Walton E. Lee, Como.
- 9:40-10:05—The Every Member Canvass and Missions, Ira Eavenson, Cleveland.
- 10:05-10:30—The Every Member Canvass and Christian Education, D. M. Nelson, Clinton.
- 10:30-10:55—The Every Member Canvass and Social Service, Forrest Cooper, Indianola.
- 10:55-11:25—The Every Member Canvass and the Depression, E. F. Wright, West Point.
- 11:25-12:00—General Discussion.

Tuesday Afternoon Session

- 1:30-1:45—Devotional, Silas Cooper, Sardis.
- 1:45-2:30—The Every Member Canvass and Special Campaigns, George P. White, Hazlehurst.
- 2:30-3:00—The Every Member Canvass and a Program of Enlightenment, R. B. Gunter, Jackson.
- 3:00—General Discussion, Announcements and Adjournment.

were almost up to the amount received from this same source during the corresponding period last year. This is distinctly reassuring.

It all turns now on whether the improvement in the receipts from the Cooperative Program continues through the fall months. Herein is our hope. It is about this we would speak the most earnest word. The question as to whether we can get through the remainder of the year on the shortened amount of the EMERGENCY FUND without added embarrassment will be determined by the way in which we give to the regular Cooperative Program during the last four months of the year as we did during the last four months of last year, our Foreign Mission Board can pull through. Certainly this must be attainable. Let us recognize afresh the critical, the vital importance of the Cooperative Program and through it crown our efforts in behalf of the distressed mission boards with complete and God-honoring success.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our office force has been busy attending annual W. M. U. associational meetings for the last few weeks. The representation has been unusually good. The leaders have been busy making discoveries in regard to the need of extension and now the majority are working on plans for the Launching Out Luncheons. Many of these will be held during the next few weeks.

When you receive a call from your superintendent to take part in this luncheon do not fail to respond. Pray much for these unorganized churches and see how the Lord works at both ends of the line. Is there anything too hard for Jehovah?

—o—

(Suggested program for the Launching Out Luncheon.)

(No talk should be over two minutes long.)

Theme: "The Call of The Cross."

Opening Hymn: "When I survey The Wondrous Cross."

I. Devotional (Suggestions John 12:32, Gal. 6:14.)

II. Welcome: (Based on purpose of the Union as stated in preamble of constitution of the Union.)

III. The Cross — The World's Four-Way Finger Board:

1. The Cross points upward—Prayer—toward the illimitable love of the eternal Father, God, whose Love lasts even to the Cross. It points toward Heaven with a hope of forgiveness, rewards and reunions, and toward all that is Divine in human possibility.

2. The Cross points downward—Personal Service—where it is deeply rooted in the earth of human need and suffering sin. The basic reason of the Cross lies in the nature of needy, wayward man. (Present map—show need for the Cross in association.)

3. The Cross points Outward—to the east and to the west in girdling in its wide arms the whole world of human need and brotherhood and sorrow and joy and hope. This universality of the Cross has made it adequate for the spiritual wants of the white man, the black man, the yellow man and the brown. No other symbol, no other faith has the world-wide appeal of the Cross of the Savior who once hung thereon.

(Show here what W. M. U. does through the grace of giving—through Cooperative Program, Weeks of Prayer, etc.)

IV. A Brief statement of facts showing what the W. M. U. of the South has accomplished with only about 50% of churches organized.

V. Practical presentation of our associational needs and what might be accomplished if all churches were organized.

VI. Definite assignments of best prospects for organizations to the organizations present.

VII. Quiet meditation and benediction—"Jesus Keep Me Near The Cross."

—o—

You remember each year at our annual meeting we take an offering for the Missionaries' Library Fund. Many times we have sent books to them but for the past two years we have been sending magazines. "The Readers' Digest" is a magazine so filled with general information furnished by the best writers, your committee decided that this would be the more profitable one to send this year. Below we are giving you the names of the ones to whom we have sent a year's subscription.

1—Miss Juanita Byrd, Shanghai Baptist Col-

Our Young People's Column

The following paragraphs quoted from two recent letters will be interesting and helpful. The plan of giving and personal service of one will appeal, while the need and request for help in the other will make you happy that you have some part in our State Mission work that fills such needs as this.

—o—

"One encouraging incident happened this summer in regard to the Emergency Offering. The girls had planned a social in the form of a picnic but after the appeal for the Special offering was made, at the suggestion of the president, the girls decided to have a "poverty party" instead and give the money that they would have spent, to this campaign. We did have lemonade and cookies but the money we would have spent for more elaborate refreshments was given for Missions.

"The girls have been so interested in some welfare work we have been sponsoring this summer with poor children who live on the outskirts of town. Beginning in July, each Monday afternoon we met with the children, played games with them, told stories (Bible and other kind), encouraged them to attend Sunday school and other church organizations, and in other ways tried to do them good. As a result a number of them have started to Sunday school and we have been rewarded in many other ways for our efforts. The children have been most responsive and contrary to what we were told to expect, they have behaved beautifully. The Y. W. A. girls have been so interested in the work, and even some who had not been greatly interested in the regular programs seemed to get a great deal of pleasure out of the welfare work.

"Several Sundays ago we went to a rural church in our county and helped them organize a Y. W. A. I hope they have reported to you now."

—o—

"Here are the reports of the Y. W. A. and Sunbeam Band, including the amounts given for State Missions, Y. W. A. 25c, Sunbeams 22c.

"In filling in this report blank you will notice I omitted putting the name of the church for this reason. In our community we do not have a Baptist Church or any other kind for that matter. There are about as many Baptist Church members here as any other denomination but none of us attend church regularly. However, we have a Baptist Sunday school, B. Y. P. U., and these two auxiliaries. It is our hope that there will be a Baptist Church established here in the near future. Our community is thickly populated and if everybody could be lead to cooperate we could have fine church services. Is there any branch of the Baptist denomination that we could communicate with about our hopes and plans?"

lege, Shanghai, China.

2—Rev. and Mrs. J. H. Ware, Shanghai, China.

3—Miss Pearl Caldwell, Pingtu, Shantung, China.

4—Dr. George Leavell, Wuchow, China.

5—Miss Margie Shumate, Shiu Hing, South China.

6—Miss Eva Sanders, Legos, Nigeria, Africa.

7—Miss Loleta Hannah, Seinan Jo. Gakuin, Itozu, Kojura, Japan.

8—Mr. E. A. Nelson, Manaus, Caixa 84 A, North Brazil.

9—Rev. J. J. Cowser, Caixa 2655, Rio de Janeiro, Brazil, S. America.

10—Rev. W. E. Allen, Caixa 2655, Rio de Janeiro, Brazil, S. America.

11—Miss Minnie Landrum, Caixa 2655, Rio de Janeiro, Brazil, S. America.

12—Mrs. D. P. Appleby, Caixa 21, Es do Rio, Brazil, S. America.

13—Rev. and Mrs. H. P. McCormick, Brookhaven, Miss.

—o—
This is a sample of the splendid associational programs that have been worked out by our superintendents.

BAPTIST W. M. U. JONES COUNTY ASSOCIATION, HARMONY

Theme: "Extending The Kingdom."

9:30—Hymn, "Jesus Shall Reign."

Watchword For Year: "He shall Reign."—Luke 1:33.

Devotional—Rev. T. E. Sumrall.

Greetings—Mrs. Henry Posey, President Harmony Society.

Response—Mrs. Jack Myers, Ellisville Society.

Special Music—By Local Society.

Appointment of Committees.

Recognition of Pastors and Visitors.

Report of Sec.-Treas.—Mrs. Jim Walters.

10:15—"Forces in Extending The Kingdom."

Mission Study—Mrs. J. C. Wright.

Personal Service—Mrs. George Dennis.

Stewardship—Mrs. J. M. Brent.

Our Young People—Mrs. P. M. McDonald.

Hymn.

10:30—"Extending His Reign Through Zone Leaders."

Zone 1—Mrs. E. P. Ford.

Zone 2—Mrs. Jessie Norton.

Zone 3—Mrs. Plummer Pearson.

Zone 4—Mrs. F. J. Bduce.

Margaret Fund—A Power of Kingdom Extension—Mrs. M. P. Bush.

11:00—Prayer.

Message—Miss Evie Landrum.

Associational Report—Mrs. W. J. Pack.

Announcements.

Consecration Service—Mrs. J. W. Fagan.

12:00—Social Hour.

Song Service.

Invocation.

Message in Song—Mary Elizabeth Pack.

Message—"Extending The Kingdom Work"—Mrs. J. H. Matthews, Seventh District Vice-President, Gulfport, Miss.

Round Table Discussion.

Business.

Report of Committees.

Minutes of the Day.

Simultaneous Every Member Canvass in Every Baptist Church, November 27, December 3, 1932.

—BR—

See that your church gives the special campaign for funds to pay our Educational obligations a fair chance. Sunday is the day for beginning the work.

Thursday, October 20, 1932

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1918, at the Post office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

IN DAYS OF YORE

On a recent Saturday afternoon I passed a country home. In front of the home was a large, white yard. Some two or three girls were out sweeping the trash, with old-fashioned brushbrooms. It was as clean as a pin out to the road in front. Everything was in readiness for tomorrow, Sunday. The Lord's day is a great day out in the country. I know, for I have spent most of my life out in the country, and am glad of it. I still love the country, country life and country people.

The incident mentioned above brought back some of the things that I knew "In Days of Yore," when young life was in bud and young hope was in flower. How many have been the times when I have seen the girls in the homes of many years ago go out with their brushbrooms that they had brought from the old dogwood tree down in the thicket back of the house and sweep the front yard as clean as a pin. It was Saturday afternoon and tomorrow is Sunday and church day out at the old country church. Of course, all the family would be at church, and usually company would come back home with them for dinner. And, more important than mere company, a certain boy of the community would either come home with them from preaching or would incidentally drop in later. The girls in a home were usually judged as to their housekeeping qualities by the neatness of the front yard. Out there the afternoon was to be spent, except such part of it as was used in strolling over the woods, a company of boys and girls, or sitting in the old swing at the end of the house.

These were great days. Many a love song was sung and many were the whispered words of affection spoken out in these old broad country yards. The autumn sunshine was mellow and the balmy breeze made

music that made it an ideal time for love-sick youth to plight their hearts. Many matches were made out under the old oak trees in the spacious front yards of the old country homes in the days of yore. And that was a better place than out in an automobile parked beside some lonely country road. Many happy marriages resulted from these Sunday afternoon meetings in the front yards of the past.

As the sun wended its way to the tree-tops in the west, and the shadows lengthened until they stretched their way far across the earth, the hour grew more quiet; the younger members of the party, one by one, had gone to their homes or about the evening duties. Then it was that the older girls and boys would pair off, each choosing the one that appealed to him, or her, most. That was the hour of serious meditation. Many times there was not much said, but two hearts beat as one and the smile and the eyes spoke volumes, and the heart fluttered at the gentle touch of the hand. Heaven came down and there were hearts that were all aglow with dreams of the future after afternoons like this out on the clean front yards of the old country homes "In Days of Yore." This I know, for I was there.

How memory is made to live again by some simple incident like that mentioned at the beginning of this article. Days grow long, into months and years, and sorrow and joy intermingle, but the sweet joys of the days long passed will never fade from memory.

—o—

NOTES AND COMMENTS

I have recently received the Year Book of Griffith Memorial Baptist Church, Jackson, Miss., announcing the Silver Anniversary. This good church is now 25 years old. Rev. D. A. (Scotchie) McCall is pastor and has been for seven years. It began with 12 charter members and now has about 1,000 members. More than 700 of these have come in during the ministry of Pastor McCall. Dr. G. W. Riley was pastor when the church was organized and served it for eight years, four years at two different times. The booklet is neatly gotten up and speaks much for the work and progress of this good church. It has one of the ten largest Sunday schools in the state and perhaps the largest B. Y. P. U. Congratulations to Pastor McCall and his people.

—o—

The Lantrip Baptist Church, Calhoun County, is the first to make a contribution to the Christian Education Debt-paying effort now being put on in District 3. Rev. R. B. Patterson is the Associational Chairman, assisted by Rev. J. M. Spikes; and to their group of churches goes the honor of the first announced gift. These brethren are working their territory and we expect results.

—o—

Brother T. T. Gooch, clerk of the Yalobusha Association, has out his minutes. They are neat and well arranged. He has been receiving prizes in the past for the best arranged minutes in the state. I ex-

pect him to win again this year. He takes pride in his work.

—o—

The Yalobusha Associational minutes give the following facts of the work last year: Baptists in the county, 2,800, an increase of 124; baptisms 134; deaths 27; Water Valley largest church, 833, Elam next with 181; number of churches 21; Sunday schools 16; enrollment 1,272; normal diplomas 53; B. Y. P. U.'s 8; enrolled 359; systematic givers 105; W. M. U.'s 7; members 143; gifts \$936.28; gifts by churches for local work \$8,716.94; gifts to missions and benevolence \$1,776.89; all churches have pastors except Sylvarena. The report is very good, except that the amount paid for missions and benevolence is too low by far.

—o—

The following officers have been selected by the Yalobusha County B. Y. P. U. Association: President, Kermit Cofer, Water Valley; Vice-President, Sellers Denley, Coffeeville; Secretary-Treasurer, Miss Jessie Denley, Scuna Valley; Leader District 1, Mrs. C. C. Pate, Oakland; Leader District 2, Miss Avis Gore, Sylvarena; Leader District 3, Miss Eula Chapman, Coffeeville. The County Union holds a district meeting the second Sunday afternoon in each month, and a county-wide meeting once a year. The work is growing in the county.

—o—

PAUL J. JONES, JR.

On Nov. 22, 1910, Paul J. Jones, Jr., was born at Hollandale, Miss., son of Mr. and Mrs. Paul J. Jones, Sr. He had lived there all his life. On June 26, 1932, he was married to Miss Kathryn G. Breland, daughter of Rev. and Mrs. R. L. Breland, of Colleeville, Miss. After three months' illness he departed this life at his home in Hollandale on Oct. 9, 1932, after three and one-half months' of married life. He was buried in the Hollandale Cemetery after a consoling service held by Rev. C. W. Avery, of the Methodist Church, and Rev. B. W. Walker of the Baptist Church. He is survived by his wife of three months, Mrs. Kathryn Breland Jones, and his parents, Mr. and Mrs. P. J. Jones, Sr., and two sisters, Misses Catherine and Anna Rita Jones. He was said to have been a moral young man of splendid habits, having attached himself to the church when about ten years old. He left evidence that he was trusting his Savior for eternal life. May the Lord comfort the bereaved.

—BR—

GRACIOUS REVIVAL AT CLOVERPORT, KY.

On Wednesday night, September 21 Cloverport Baptist Church closed one of the greatest revivals it has enjoyed in the past several years of its long history.

Our pastor, Rev. G. C. Sandusky, who is in his third year as pastor of our church, did the preaching. The Lord was with him and the church in power. His soul stirring gospel messages were heard by large and appreciative audiences.

The Lord was indeed gracious to us in the twenty-four joined for baptism and ten by letter making a



*I'm a 100 percenter
Doctor said so
I'm an Eagle Brand baby
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I laugh all the day
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Mother says it's my food
And mother is right.*

Eagle Brand has raised millions and millions of husky, happy babies in the past 75 years. It has saved the lives of countless babies who could not thrive on other foods. It's so easy to digest that it's next to mother's milk. If you can't nurse your baby, call on Eagle Brand. Get a can today. Follow easy directions on label. Write The Borden Company, Dept. JC-12, 350 Madison Ave., New York, N.Y., for free booklet "Baby's Welfare."

total of thirty-four additions. Among those who joined for baptism was an old lady of seventy years. Our church membership is nearing the four hundred mark. Our Sunday school is moving along in a splendid way.

Brother Sandusky who is a graduate of the Southern Baptist Theological Seminary, has had about twelve or more years experience in pastoral work in Mississippi and Kentucky. His belief in the necessity of "The Power from on High," his experience in conducting revivals along with his loyalty to the Book combine to make him a strong man for a revival.

Our church rejoices in the gracious meeting the Lord has given and to our Heavenly Father be the glory for the victories He hath wrought.

Signed:

W. A. Roff (Supt. Sunday School, Cloverport Baptist Church, Cloverport, Ky.)

—BR—
Have you read this up-to-date version of Gray's Elegy in a Country Church Yard?
The curfew tolls the knell of parting day,
A line of cars winds slowly o'er the lea,
A pedestrian plods his absent-minded way
And leaves the world quite unexpectedly.—Ex.

The Sunday School Department

SUNDAY SCHOOL LESSON FOR
OCT. 22, 1932
Prepared by
L. D. Posey, Jena, La.

—o—
Subject: Problems of the Modern Home.

Golden Text: As for me and my house, we will serve the Lord, Joshua 24:15.

Scripture for study: Josh. 24:14-15; Eph. 6:1-9; for supplemental study: Mark 10:2-12.

Times and Places: Joshua's farewell address was delivered at Schechem about 1451, B. C. The discussion Jesus gave on divorce, was in Perea in March, A. D. 30, corrected date. Paul wrote his letter to the church in Ephesus about 61, A. D.

Introduction

Shechem is a place of vast importance in Jewish religious history. It was there that Abraham stopped first on leaving Mesopotamia, the land of his youth, which had become thoroughly saturated with idolatry. Nearby are the Mounts of Ebal and Gerizim, from which the blessings and curses had been pronounced soon after the Israelites had entered Palestine, and they had given their assent to them. It was the place to which Joshua summoned the leaders of the people to hear his farewell address, near the close of his eventful life. It was there and then that he used the words of the golden text for today's lesson, and which should be the motto of every Christian husband and wife in the establishment of a home. If such were the case, the topic for this lesson would be without foundation. There would be few if any problems of the modern home.

The Lesson Studied

As repeatedly stated in recent lessons, the topics are so closely related, overlapping in discussion is inevitable. But the irresistible power of repetition is illustrated in a wonderful way, on the marble steps of the million dollar Bently Hotel in Alexandria, La. Those steps have been worn into troughs by the simple process of persons letting their feet slip slightly as they step on and off those steps. Likewise, one grain of sand is rather insignificant; but grains of sand compose our ocean shores. So, in course of time, if the thoughts contained in these three lessons that are so much alike, are properly repeated and emphasized a great work may be accomplished.

That there are numbers of problems in the modern home, is frankly admitted. To single out the most important, may not be easy. The truth seems to be that different conditions bring about different problems. To illustrate: extreme wealth and extreme poverty cause two sets of problems, each different from the other, while the average home might have problems different from those of either one of the other two. To discuss even approximately all of these in one les-

son, is impossible; hence selections must be made from among those that are more nearly general.

Since the home itself depends upon the marital relation, the lack of the proper or righteous methods in establishing that relation, would constitute the first problem. Out of that would grow many more problems of less importance.

Having made the foregoing statements, it is necessary to present first things first.

The marital relation is of divine appointment; therefore, Divine guidance in that sacred relation should be sought as in all other matters of importance. But when we face the fact that our country exceeds all others in the number of divorces granted, most of them for the purpose of re-marriage, the question arises, Did God make a mistake when those persons married the first time? Or, was His guidance sought at all? God makes no mistakes; therefore His guidance must not have been sought. That being true, then we are faced with the terrible fact of legalized co-habitation. Where that condition obtains, all other problems of the home are likely to arise.

But since there are more unbroken marriages than there are divorces, as a nation, from that viewpoint, we are still safe. But divorces are on the increase. How can they be impeded if not stopped?

First of all, this may be done by the proper training of the children in the home as they grow to maturity, and by the right kind of environment.

The oriental custom of parents selecting husbands and wives for their children, would throw our people into spasms of rage, if suggested for us; but after all it had its advantages. First, parents were vitally interested in the mating of their children. They would never consent for an inferior mate, neither would there be a marriage out of harmony in regard to financial, educational, social, political nor religious conditions. All these enter largely into the problems of our modern homes.

In addition to what has already been said, permit this further statement: If parents would place their children in the proper religious environment, there would be fewer marriage failures, and more of the problems of the modern home would be eliminated.

Parent educational conditions constitute a serious problem in many homes. This arises from two angles: First, there is an undermining of the parental and pastoral religious teachings because of the so-called "sciences," aided by the ridicule heaped upon young people who are so simple as to believe the Bible. By these means, many young people are broken away from the foundation upon which character of the right kind can be built.

Second, by the way biology is taught to classes composed of young

men and women. Under present conditions, the adjuncts to the real science is doing a damage that is incalculable, and constitutes one of the greatest problems in the modern home, and fosters a social crime that is growing at an alarming rate.

But of all the things that have entered into a disruption of the home from cellar to attic, it is that of woman forsaking her God-ordained sphere, and stepping out into the world in competition with man. Instead of thereby lifting man to her normal high plane of life, as was alleged she would, she has dropped below the abnormally low plane man had chosen for himself, and now both are entirely below their former moral sphere. These terms are used in their general sense. That we still have ladies and gentlemen of the highest type, is beyond question. But when woman cut her hair and donned man's apparel, both of which were to fling to the winds the express teachings of God, and launched upon a career of self-will, He withdrew as He did from Saul the first king of Israel. What the home has suffered as a result of it, can never be computed. But the greatest single loss that has come from this deplorable state of affairs has been to the Cause of Christ.

Woman has pushed herself forward into the sacred precincts of leadership in church life, even to demanding equal rights with him in the ministry. All such is contrary to the expressed teachings of the Bible, and again God has withdrawn, and is leaving us to flounder as He always does when His people leave Him. So the problems of the modern home become part of the problems of present day church life. How can it be remedied? Only by the return of Jesus. We have gone so far in the wrong direction, there is now no turning back. Even Baptist women would rebel against taking the place assigned to them by the New Testament in the matter of New Testament church affairs. May the Lord have mercy on His disobedient children.

—BR—
NESHoba COUNTY
By L. T. Grantham

—o—
Neshoba County Association has just closed one of the greatest sessions in its history. There were two most wonderful days of mountain-top transfiguration. The unanimity of spirit and transfixed purpose was most encouraging. Every church represented but one. All the pastors were present and stayed throughout the two days.

The predominant note sounded was evangelism. This is as it ought to be.

HEALING HUMANITY'S HURT

A Baptist Institution where the Ministry of Healing may be practiced by those who wish to serve their fellow man.
GIFTS AND LEGACIES ARE SOLICITED.
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Soul winning, "preaching the word" should have first claim on our hearts. Each individual Christian, each church and most surely in the denominational program. In these associational meetings and conventions our work ought to be shot through and through with a spirit of evangelism. To some of us things are just a little out of balance in our mission program. We are hoping that some adjustment can be made soon. The coming convention will be a fine opportunity. Unconsciously perhaps, yet it is true, we have drifted too far afield from the main commission of Christ's churches. If the cable that holds us anchored in the harbor of God's purpose and program is not broken, it is weakening and if it should break there is no estimating where the Old Ship of Zion will drift. This cable is evangelism. No one can doubt this.

Let us be careful, (or the goose that laid the golden egg will die). Now, no one will need an encyclopedia to know what the golden egg is.

No one who studies the Bible can doubt that God has a purpose for the human race, and that His purpose is eternal. Then, since God has an eternal purpose he has an eternal plan by which that purpose is to be realized. With yielded wills we must set about to find that plan. If we are already within the circle of His own infinite plan; then with resolute hearts and united efforts we must press on. If not, we must be brave enough and big enough to acknowledge our wrong and to swing our efforts within God's eternal plan and providence.

May we do some earnest praying and careful thinking.

—BR—
The flexibility of the English language is shown in the reply of an Irishman to a man who sought refuge in his shanty in a heavy shower, and finding it about as wet inside as out, said, "You have quite a pond on the floor."

GRAY'S OINTMENT
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A Liquid Remedy
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Thursday, October 20, 1932

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DODD COLLEGE

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Dr. Austin Crouch, executive secretary of the Executive Committee of the Southern Baptist Convention and pastor of Woodlawn Church, Birmingham, Alabama, addressed the student body of Dodd College on Wednesday and Thursday mornings, September 28th and 29th, in a series of lectures on preparation for life.

On the first occasion Dr. Crouch's subject was "How to be Happy though a Student" and he said in part: "To be happy under seemingly adverse conditions you must throw yourself into the social and intellectual life of the school. Getting acquainted with your teachers and fellow-students, entering into the spirit of Dodd College sports, becoming a part of the religious organization and work of the school—all these will contribute toward the happiness and success of your college experience and are of paramount importance. To be happy you must learn to study intelligently and must study hard. Dream day dreams with a goal, remembering that perhaps ninety per cent of us have no definite object in life. Dream and then work to make your dreams come true."

Dr. Crouch's lecture on the second occasion was on the subject, "The Right Conception of Life," and he closed with the remarks: "A worthy ideal of life must include the qualities of trustworthiness, glorification of God and definiteness of aim. A life worth while is the life which blesses others as well as ourselves. Life is too short and too valuable to be wasted. Above all, the good life must have a purpose—a worthwhile purpose."

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The Baptist Student Union of Dodd College, Shreveport, La., held the first luncheon council meeting of the school year on Tuesday, Sept. 27th, in the college dining hall. Mrs. Lucile McClendon, faculty sponsor, presided and led the discussion of plans for the Union's work during the current year. The second Sunday in October will be Church Relationship Day, and a movement will be initiated to encourage all Dodd College girls to join the churches of their own faith. The sponsor and several members of the council will attend the Baptist State Convention at Louisiana College on November 4th, 5th and 6th. Regular luncheon meetings of the council will be held each Tuesday noon throughout the year. Members of the council are the presidents of religious organizations affiliated with the life of Dodd College, and their leadership

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

of the B. S. U. has been a valued feature of religious activities at the college.

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Dr. A. Q. Burns active vice-president of Dodd College, Shreveport, La., addressed the students at an assembly in Shreveport Hall Tuesday morning, September 27th, using as his subject "Incentives to Study." Dr. Burns dealt with honors and awards, both spiritual and physical, and his inspiring presentation of inherent values and material rewards to be found in college life was a valuable contribution to the students' thought.

—BR—

SOUTHERN BAPTIST EDUCATION ASSOCIATION

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The twenty-first annual session of the meeting of the Southern Baptist Education Association was held at Ridgecrest, North Carolina, on August the 24 and 25. Representatives from Southern Baptist Schools and Colleges were present from sixteen of the Southern States. Arrangements have been made for publishing a number of the important papers presented on this occasion in the forthcoming issue of the Review and Expositor, published by the Southern Theological Seminary, Louisville, Kentucky.

The following officers were elected at the close of the session for the ensuing year: Dean E. G. Townsend, Belton, Texas, President; C. E. Schaible, Hartsville, South Carolina, Vice-President; President J. W. Cammack, Danville, Virginia, Secretary-Treasurer.

Among the items in the report of the Committee on Findings are the following suggestions that should be of general interest:

1. We express our deep appreciation for the many courtesies extended by the management of Ridgecrest. These courtesies and the beauty of the surroundings make the meetings a joy.

2. We wish to express especially our appreciation to the guest speakers for their inspiring and helpful addresses; namely, President A. W. Beavens, Rochester; Dr. Robt. Spear, New York; and Dr. J. L. Kesler, Nashville.

3. We would pay special tribute to Dr. P. E. Burroughs for his inspiring message on faith. In view of the wonderful progress Southern Baptists have made during the past one hundred years we should have faith in our institutions, in our denomination, in God. This was the challenge of Dr. Burroughs.

4. We note with pleasure that Southern Baptists are not abandoning higher education. They are rather emphasizing quality of product instead of quantity.

5. We note from papers and discussions that in departments and schools of Education in our Baptist colleges emphasis is being placed on developing creative and constructive thinking. The young teacher is to be a thinker, a builder. Techniques are important but not first in importance. The teacher is a personality to be developed—and he is to deal with personalities and develop them as his chief function in teaching. Character education is re-

ceiving more emphasis than heretofore in departments of Education.

6. Baptist colleges are continuing to make teacher training a major activity. Fifty-three per cent of all graduates last year qualified for teaching certificates. Through such teachers the ideals for which our institutions exist are carried to the youth of the land.

7. We note with joy that greater emphasis is being placed on the spiritual element in our colleges. Unless they teach religion, unless they develop the spiritual they have no place in education. They are not in opposition to public education, but supplementary thereto. The state has no religious function. On our Baptist colleges we must depend primarily for our religious leaders in every phase of life.

J. W. Cammack, Secretary. Danville, Va.

—BR—

NAPOLEON'S TRIBUTE TO JESUS CHRIST

—o—

"I know men; and I tell you Jesus Christ is not merely a man. Everything about him amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other thing in the world. His birth, and history of his life, the profoundness of his doctrine, his gospel, his empire, his march across the ages—all this is to me a wonder, an insoluble mystery.

"Though I come near and examine closely, all is above me, great with a greatness that overwhelms me. Alexander, Caesar, Charlemagne and I founded empires. But upon what did the creations of our genius rest? Upon force. Jesus Christ alone founded his empire on love; and at this hour millions would die for him. In every other existence but that of Christ, how many imperfections! From first to last he is always the same—majestic and simple; infinitely firm, and infinitely gentle. Christ proved that he was the Son of the Eternal by his disregard of time. All his doctrines signify but one and the same thing—Eternity. What a proof of the divinity of Christ! What an empire so absolute! He has but one aim—the spiritual perfection of individuals, the purity of the conscience, the union with truth, the salvation of the soul. I am at St. Helena, chained upon this rock—You, Gen. Bertrand, share and console my exile—Soon I shall be in my grave and my dead body must return to the earth to become food for worms. Behold the destiny near at hand, of him whom the world called the great Napoleon. What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and extending over all the earth. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is beyond all others difficult to satisfy: He asks that which a philosopher may often seek in vain at the hands of his friends; or a father, of his children, or a bride of her spouse, or a man of his brother; He asks for the human heart; He will have it entirely to himself; He demands it uncondition-



For lazy liver, stomach and kidneys, biliouess, indigestion, constipation, headache, colds and fever.

10¢ and 35¢ at dealers.

ally; and forthwith his demand is granted! Wonderful! In defiance of time and space, the soul of man, with all his powers and faculties becomes an annexation to the empire of Jesus Christ."

"All who sincerely believe in him experience that remarkable, supernatural love toward him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer is powerless to extinguish this sacred flame; time can neither exhaust its strength or put a limit to its range. This it is which proves to me quite convincingly the divinity of Jesus Christ."

"God hath highly exalted him (Jesus His Son) and hath given him a name which is above every name; that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

C. M. Sherrouse.

MANY OF THESE LITTLE ONES
An Experience on an Assignment at
B. B. I., Mrs. H. D. Frink, Student
From Florida

First we met for our prayer group. My thought was how wonderful to be with this band of earnest Christian workers praying for God's help in their task. Then on the bus there was such a happy, cheerful Christian spirit. They sang, "I have joy down in my heart" and "the love of Jesus." I had never heard these before and of course was thrilled with it.

Our assignment was on Lyons and Tchoupitoulas Streets, and as soon as we got there the children came running. One little girl took me by the hand and wanted to sing out of my book. After we finished singing, the one who was to tell the children stories asked if I wanted to go with them, so I did. What a pleasure I had watching their little faces as they listened to the story from God's Book, and how they loved to sing songs of Jesus!

After the service was over and we were getting ready to leave, one of the little girls kissed my hand good-by. This passage came to me, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matthew 18:3, 4.

The Children's Circle

MRS. P. I. LIPSEY

PUTT-OFF-TOWN

Did you ever go to Putt-Off Town,
Where the houses are old and tum-
ble-down,
And everything lags and everything
drags,
With dirty streets and people in
rags?

On the street of Slow lives Old Man
Wait,
And his two little boys named Ling-
er and Late
With unclean hands and tousled hair,
And a naughty little sister, named
Don't Care.

Grandmother Growl lives in this
town,
With her two little daughters, called
Fret and Frown,
And Old Man Lazy lives all alone
Around the corner on Street Post-
pone.

Did you ever go to Put-Off-Town
To play with the little girls, Fret
and Frown.
Or go to the home of Old Man Wait,
And whistle for his boys to come
to the gate,
To play all day in Tarry Street,
Leaving your errands for other feet?
—Maritime Baptist.

—o—

My Dear Children:

I received the other day a very thick, heavy letter, and when I opened it I was surprised, as I am sure you would have been. Inside besides a little letter, were 8 Bible Study sets of answers, all from the same little girl. Very few have been sending these answers lately. School has occupied you, I suppose, and play, but this little orphan girl, living in the country, was so much interested in the Bible Questions that she sent answers to them from way back in July to this time. I am putting in one this week, and will do so sometimes hereafter. Wasn't that a "happyfying," thick envelope, especially if one might have been a little bit —well, uncheerful? Of course, I don't get that way often, almost never, and you must notice that I'm saying, "if."

Our check for \$8.00 goes to the

UNEMPLOYED PEWS

By William T. Ellis

—o—

One of the serious unemployment problems of our day, and of our own community, is that of Unemployed Church Pews.

Here they are, in abundance: comfortable, competent pews, each a potential asset to our common life, but unemployed, because unoccupied.

Money, brains and devotion went into the making of them. They were designed for a great mission. It was purposed that they should provide rest and worship and spiritual inspiration and brotherly fellowship for soul-hungry men and women.

These pews were intended to be a meeting place for man and his Master.

While seated in them, men and women would worship and fellowship; and hear the Everlasting Word that is life.

So these pews were meant to be vital factors in our community life. They should have a high place in the economy of society.

But, alas! Many of the pews are empty, Sunday after Sunday. They are not employed, not earning their keep. They are a charge upon the

Orphanage, or, as Mr. Miller prefers, Baptist Home for Children, this morning. I'm sorry it was not \$10, but glad it was as much as \$8, for eight dollars will buy lots of things.

There was snow in Colorado Springs last week. We've been having pretty cold weather ourselves lately for October in the far South, haven't we? We had 37 degrees on our thermometer two mornings.

Well, you won't be going to the Fair next week, and you must write me what you think of Dr. Hamilton's plan for us to help to pay the salary of the young lady, Miss Vera Martin, who teaches the young preachers' children at the B. B. I. Did you enjoy the Fair this time. Lots of people were there, we heard.

Much love from,
Mrs. Lipsey.

—o—

Bible Questions No. 16: Oct. 20th. Zaccheus the Publican: Luke 19:1-10.

1. What was the business of a publican, what did he do?

2. How did Zaccheus become rich?

3. Though he was rich, did the Jews like or respect him? Why not?

4. Why was Zaccheus so glad that Jesus was coming to his house?

5. Did the people think, He ought to go to Zaccheus' house?

6. What did they say he was? Verse 7.

7. How did Zaccheus show that he was sorry for the way he had lived and the wrongs he had done? Verse 8.

8. Did Jesus accept his repentance?

—o—

Bible Answers No. 9: Sept. 1st. The Prodigal Son: Luke 15:11-32.

1. Yes.

2. Treated him wrong.

3. Has friends as long as money lasts.

4. Wrong.

5. Do good.

6. No.

7. Sinned against heaven and him. Yes.

8. Yes.

9. Yes.

—By Reba Armstrong.

churches; and a serious reflection upon the symmetrical working of our civilization.

Every empty pew is somebody's missed opportunity.

Life would be very different today for many persons who should have been in these pews, Sunday after Sunday, but have been absent. Nobody can reckon the spiritual values which the absentees have missed—values of comfort, of recreation of the spirit's powers, of peace, of higher wisdom, of glimpses of the Divine, of a sense of solidarity with the friends of God.

How different the tale of many a life would have been had it filled its Sabbath place in the House of God!

There is intellectual stimulus, also, to be found in the unemployed pew. Therein are to be heard thoughtful discussions of the most important subjects that ever enriched or taxed the mind of man.

In these pews there is room for whole families. Traditionally, church-going America took the entire family to church on Sunday. The children grew up with reverent impressions of the Lord's Day and the Lord's House. Unconsciously, a sense

of awe and solemnity, and of reverence for holy things, became a part of their nature. They absorbed the great hymns of the church—a priceless memory for later years. Their ears became attuned to the stately language of scripture. Prayer and stewardship were established in their nature.

One of the real forces making for the solidarity of the family was the good old custom of common church attendance. There would be less of a "younger generation" problem today if fathers and mothers had followed their parents' usage of taking their sons and daughters regularly to church.

As better times appear on the horizon, let us end the Unemployment Problem of the Pews.

—BR—

CHIPS

—o—

"A prominent member of the church," when the plate was passed on Sunday, gave a nickel to the Lord. He had several bills and sundry "change" in his pocket, but he felt over it all until he found a nickel and laid it on the plate to aid the fight against the world, the flesh and the devil. His silk hat, gloves and cane were under the seat, and the nickel was on the plate—a whole nickel. In the afternoon of the day before he had met a friend and together they had "refreshments." The cash register stamped seventy cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the "change." A nickel for the waiter and a nickel for the Lord. He had his shoes polished Saturday afternoon and willingly paid a dime for it. A barber shaved him for which he cheerfully handed him fifteen cents. He paid forty cents for a box of candy for his wife and children. His nickel for the Lord was hidden under a silver quarter given by a poor woman who "takes in washing for a living for herself and children."

Another instance of generous (?) giving by members of a church—husband and wife:

"He smoked cigars three times a day, Ten centers too, at that; Then gave a nickel to the church When the deacon passed the hat."

"She gave one cent for mission work Then spent ten cents for gum; Meekly bowed her head and prayed O, Lord Thy Kingdom Come."

"They sat and wondered why The church did not succeed; She chewed her gum and couldn't tell, He, puzzled, smoked his weed."

—BR—

READ THIS BOOK

—o—

After having read the Unashamed Workman, I am wondering if many in our state have read it. It is a most fascinating book. I was "broke" when the book came off the press but I did not wait till I made some money before I bought, but I managed to get the price of it and bought it.

As all may know that Dr. Rowland Leavell wrote the book at the request of many, even it was the request of the family, and a host of

friends.

Landrum Leavell is the subject of the Unashamed Workman. The book is most charmingly written. The chaste English to write of a most wonderful man. The most apt phrases to express a delightful story in early life or to describe chariot race by Jehu. Every line of it is most engaging.

The Unashamed Workman was one of the strongest characters, efficient laymen, resourceful lecturers on Sunday school, B.Y.P.U. or any phase of church work, or Bible exposition, he was a ready man and wanting to go and be used. He was one of the most useful men among Southern Baptist.

His was one of the most forceful characters among us. He had a most charming personality which was made up of his ability, will and soul.

His attainments were phenomenal.

Get the book and read it. Let that fine boy and splendid girl read it for it will be an abiding inspiration.

—W. R. Cooper.

—BR—

SOUTHWESTERN SEMINARY OPENING

By L. R. Scarborough

—o—

The Southwestern Seminary has had one of its best and most encouraging openings in many years. The student body is about the same as last year. They are from everywhere and show an encouraging increase in culture, scholarship and purposefulness. I am sure we have never registered a finer group with a nobler, more enthusiastic spirit.

With a simple faith in the fundamentals of the New Testament, all of them dear to Southern Baptists, with a cooperative, sacrificial, missionary spirit, we are doing our best to give Southern Baptists and the world the right sort of trained leadership. Our financial needs are very great. Our determination to go on with a steady look up at Christ is unmovable and unshakable.

Thank God for hundreds and hundreds of the finest of the fine Southern Baptist young people to train in the fundamentals of the faith and the methods of winning the lost and building Christ's Kingdom.

Pray for us.

Have to Get Up at Night?

Deal Promptly with Bladder Irregularities

Are you bothered with bladder irregularities; burning, scanty or too frequent passage and getting up at night? Heed promptly these symptoms. They may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Recommended for 50 years. Sold everywhere.



B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

PROGRAM

Associational B. Y. P. U. Walnut Grove Baptist Church, Walnut Grove, Miss., Oct. 30, 1932.

1. Song Service—directed by E. H. Blocker.
2. Sermon—Dr. M. O. Patterson.
3. I Magnify Mine Office—Lena B. Y. P. U.
4. Song—"Our Best."
5. Are Our Churches Over-Organized?—William Hamil.
6. Special Music—Carthage B. Y. P. U.
7. The New Standard Necessitates Better Organization.—Charlie Ray.
8. Special Music—Tomastown B. Y. P. U.
9. Unselfishness—The B. Y. P. U. Spirit—J. E. Taylor.
10. Special Music—Pleasant Hill B. Y. P. U.
11. Musical Organization—Mrs. Clayton Wright.
12. Special Music—Standing Pine B. Y. P. U.
13. Efficiency in Training for the Master—Miss Georgia Jones.
14. Song, "Satisfied with Jesus." Bonnie Mills, Reporter.

LENA YOUNG WOMAN'S AUXILIARY MEETS

At a recent meeting of the Young Women's Auxiliary of the Lena Baptist Church, the following officers were elected for the last quarter of the year: President, Agnes Louise Cutrer; first vice-president, Emily Stovall; second vice-president, Lena Smith; third vice-president, Mamie Johnson; councillor, Mrs. R. B. Stovall; secretary and treasurer, Bertha Nutt; Pianist, Omega Nutt.

A program is rendered every Monday night, the circle meeting in the

A LITTLE CHILD SHALL LEAD THEM

A Baptist Bible Institute Experience
Miss Flossie Jackson, Student

In one of our street meetings I noticed a little boy who sang as though it was from the bottom of his heart. When the song service was over and the speaker began to preach, the child looked at him with eyes of wonder and surprise.

All of the workers had Gospels in their hands. The little boy noticed we had these and asked for one, but we do not give the books to the children until the preaching is over, for they usually leave when they get the Gospels.

Before the preacher had finished, the child's mother came in haste, and with unpleasant look and scornful words carried the child away. We found out later she was a Catholic.

The little boy could not forget the service, however, and the book he so much wanted. He could see us from his back yard and yet could not come to us. When a Negro boy passed by he asked him if he would

homes of the various members. A program was rendered Monday night, October 10, in the home of Misses Omega and Bertha Nutt. After a brief business meeting, an interesting program on "Wealth and Its Use" was presented by Miss Johnson with the discussion taken by Bertha Nutt, Sena Smith, Nora Boyles, Olivia Smith, Mary Lee Sessums, Alderine Smith, and Omega Nutt.

After the program delightful refreshments were served by the hostesses. An interesting winter of service is expected from this circle.

LENA SENIOR B.Y.P.U. ELECTS NEW OFFICERS. UNION IS 100% IN TAKING STUDY COURSE.

Officers for the last quarter were elected for the B. Y. P. U. of Lena. The following are the new officers: President, Tom Mills; Vice-President, Emily Stovall; Recording Secretary, Omega Nutt; Corresponding Secretary, Alderine Smith; Treasurer, Mary Lee Sessums; Bible Readers' Leader, Agnes Louise Cutrer; Group Captains, Mrs. A. B. Stovall, Roger Westcott, Ruth Sessums; Pianist, Bertha Nutt.

The members began the quarter enthusiastically by enrolling one hundred per cent in a study course. An interesting and helpful study was made of Bunyan's Pilgrim's Progress, with Mr. W. L. White as teacher. Sunday, October 9, the entire union made an average grade of ninety-nine per cent. There are twenty-one enrolled at present. Of this number twenty were daily Bible readers. This record is one of which the union is rightly proud and one which it will try to maintain.

not ask us for a Gospel for him. The Negro child told us what he had said, and we sent him one.

When we left the assignment the little boy was sitting in a chair with his Gospel hid in his hands reading it. We pray that he may be led to Christ through this Gospel and that he may be the means of bringing his mother to the Saviour. We know that even a little child can lead the way.

BR—LECTURE ON PROHIBITION

Rev. G. W. Riley of Clinton has been asked by the Chairman of the Speakers' Bureau of Mississippi Central Committee for Prohibition and Law Observance and the President of the State W. C. T. U., to deliver a series of addresses on Prohibition and Law Enforcement. The theme of the address will be "Man's Mission In the World."

This will not be a political but a religious address. Invitations will be appreciated. Bro. Riley has had some experience in the work. Some years ago he led a most successful crusade against the blind tiger in Jackson and in other places.

In Memoriam

MRS. MONTIE A. DAVIS

One of God's own has gone.

Mrs. Mary Lyda Lofton Davis was born Oct. 2, 1898. She passed away in the Baptist Hospital at Jackson, Mississippi, Sunday morning, Sept. 11, 1932, having reached the age of 33 years, 11 months, 9 days. She was converted when a small girl and united with the Pleasant Grove Baptist Church. On June 20, 1920, she was married to Rev. Montie A. Davis, to this union there were born three boys: Montie A. Jr., age 10; John Archie, age 8, and Harry Lauder, age 3.

Mrs. Davis was a true friend to all she met, and especially was she interested in the young people of her acquaintance. While her husband was pastor at DeLeon, Texas, she was Young People's Leader of the Comanche County Association. The high Christian ideals and character of this good woman are worthy examples for all to follow. As a mother she could not be surpassed. No children have had a better mother than the three fine boys whom she has left. When we think of her as a companion for her pastor-husband, words are inadequate for us to express our estimate of this good wife. Blessed is the preacher who is so fortunate to win a companion with the qualifications possessed by Mrs. Davis. Talented, yet reserved ambitious and optimistic, yet conservative, feminine, yet a strong arm for her husband and a tireless worker by his side. When the clouds covered the face of the sun, she knew that just beyond there was sunshine and her great faith gave her strength to understand that the same power controlling the sunshine could drive away the clouds and bring the light back to the path-way of life; so with this faith she was strength to her companion.

The funeral services were conducted at Pleasant Grove Baptist Church Monday, Sept. 12, 1932, at 3 P. M., by Rev. A. F. Crittenton, pastor of the First Baptist Church, of Brookhaven, Miss., assisted by Rev. Bragg, pastor of the local church, Rev. J. B. Hemphill, pastor of New Prospect Baptist Church, and R. L. Smith, pastor of Central Baptist Church, McComb. Other ministers present were W. L. Meadows, Morton; W. C. Howard, Forest; J. A. Bryant, Crystal Springs; W. A. Smith, Brookhaven; N. B. Saucier, McCall. Congressman L. Russell Ellzey, a former teacher and lifelong friend of Bro. Davis, was among the grieving friends.

The lovely floral offerings and great throng of people gave testimony to the high esteem in which the deceased and her preacher-husband were held. Rarely ever is there a funeral attended by such a multitude of loved ones and friends. Great crowds from Brookhaven, many from Jackson, and the board of deacons from the Harpville Baptist Church, where Bro. Davis has recently gone as pastor, were present at the last rites of this

consecrated Christian, loving mother, devoted companion and true friend, Mrs. Montie A. Davis.

Bro. Davis and the writer have been close friends since boyhood days, in high school, college, and then into the work of the ministry. Never has God called a more noble man and consecrated Christian into the work than Montie A. Davis. May God lead him in His own way through these dark shadows.

Besides the husband and three splendid boys, Mrs. Davis leaves to mourn her going nine brothers, one sister, and a host of relatives and friends. The brothers are Dr. A. C. Lofton of Lucien; Otis, Cade, Will, Irwin, Sam, Joe of Monroe, La.; John of Urania, La., and Floyd. The sister is Mrs. Kate Tillotson.

Our deepest sympathy and earnest prayers are for the heart-broken companion, the three motherless boys, and all the other loved ones who are passing through the "dark valley of the shadow." God's blessing on you.

—R. L. SMITH. —

STILL TRUSTING

—o—

Some night thoughts from an old sick woman.

It was about 3 A. M. and I had been tossing all night unable to sleep, more from nervousness than pain.

I had been to see my doctor that afternoon hoping he would tell me I was well enough to take an active part in work I loved so well, instead he told me I would never be well; that I must give up all kinds of active work. It hurt for I felt that from then on I was a useless cog in the wheels of life, a burden to others. Indulging in self pity I wondered why God keeps people here after their days of usefulness are passed.

Since then better thoughts have come to me and I am reconciled. "God's thoughts are not as our thoughts, nor His ways concerning us are not as our ways, and if these thoughts and feelings of mine are the thoughts and feelings of some other sick person, I say to you that while I don't always feel it yet I know and trust without feeling that God has need of us. It may be there is something wrong in our hearts and lives He wants us by His grace to overcome and subdue. It may be there is some one we can still help if not our way, in His way; and if nothing else patient waiting is service.

Mrs. M. E. Fleming,
Arm, Miss.

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Checks Malaria in 3 days, Colds first day, Headaches or Neuralgia in 30 minutes.

666 SALVE for HEAD COLDS
Most Speedy Remedies Known.

"What Saith The Scriptures"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

**THE 1932 DEJEAN FISHING
PARTY**
(By G. C. Hodge)

—o—

One of the pleasantest outings of the summer was that enjoyed by a group of Mississippi ministers on what is now known as the "DeJean Fishing Party." Mr. Charles DeJean owns and operates a Shrimp and Oyster factory in Biloxi and each summer gives a week's outing on the Gulf to a number of his friends in the ministry. He carries a few laymen along, he says, to keep the ship, especially the morals of the ship, balanced.

The party weighed anchor at high noon Monday and set sail for Breton Island, about seventy-five miles southwest of Biloxi. On the way out they stopped at Ship Island, twelve miles South of Biloxi, where they, within a few minutes, caught enough fish for supper then continued on their course. Night overtook them shortly after supper, but as the moon and stars were shining brightly and as the sailing and fellowship were so delightful they continued to sail until about 10 P. M. when they anchored behind the Chandeleur Islands about forty miles from Biloxi. A. F. Crittenden was appointed to lead devotional each evening and W. W. Grafton the singing, which they did to the delight of all present. After the devotional they unfolded their cots and prepared for the night, and would have gone to sleep immediately had it not been for the preacher politicians who were seeking to be elected next day to the positions of highest honors, and for those who felt constrained to pass on their latest jokes.

Captain Miller had them all up by daylight next morning and after a delightful breakfast they continued their journey.

In the absence of Bryan Simmons, President of the party, R. F. Bass, who was last year elected Vice-President, called the brethren to order for the purpose of organizing. After much speech-making, arguing, debating and politicing, the following officers were elected by acclamation for the ensuing year: Chief Admiral, Charles DeJean, Biloxi; Chief Captain, Elisha Miller, Biloxi; Chief President, F. R. Bass, Hattiesburg; Chief Vice-President, A. Ramsey, Vancleave; Chief Secretary, G. C. Hodge, Biloxi; Chief Treasurer, L. F. Gunn, Handsboro; Chief Cook, Elisha Miller, Biloxi; Assistant Cook, H. D. Walker, Vancleave; Chief Dish Washer, John Carter, Newton; Assistant Dish Washer, Dawson Phelps, Hattiesburg; Chief Deck Cleaner, E. S. Flynt, Handsboro; Assistant Deck Cleaner, J. P. Culpepper, Poplarville; Chief Fish Cleaner, J. C. Richardson, Poplarville; Assistant Fish Cleaner, N. L. Roberts, Hattiesburg; Chief Chamber Maid, N. S. Jackson, Jackson; Assistant Chamber Maid, A. F. Crittenden, Brookhaven; Chief Politician, L. F. Gunn, Handsboro; Assistant Politician, M. Williams, Poplarville; Chief Liar, A. S. Johnston, Mt. Olive; Assistant Liar, J. P. Culpepper, Poplarville; Chief Electrician, Paul Quave, Biloxi; Chief Whale Tamer, Dawson Phelps, Hattiesburg;

Assistant Whale Tamer, Z. T. Tew, Michigan; Chief Mosquito Chaser, R. F. Bass, Hattiesburg; Assistant Mosquito Chaser, H. W. Ellis, Columbia; Chief Custodian of Boat, O. D. Gunn, Biloxi; Assistant Custodian, A. H. Lazier, Michigan; Chief Pumper, W. W. Grafton, Coldwater; Chief Engineer, J. W. Dent, Biloxi; Chief Primer, J. E. Beasley, Biloxi; Chief Whisker Judge, J. E. Barnes, Ocean Springs.

Shortly after they had passed out of sight of land they ran into a gale which caused the waves to toss their boat to and fro in such a manner as to make a goodly number of those on board dizzy and others sick. Dr. John Carter of Newton was the first to "feed the fish," then others followed in order, but not alphabetical order. W. W. Grafton lost not only his breakfast, but all that he had eaten the day before, yet declared that he was not in the least bit sick. As soon as the wind and the waves and the boat and the stomachs of those who were sick, calmed down a little, Sydney Johnston, who had before the gale been elected Chief Liar, had the President to call a meeting, during which he stated that, in view of what Grafton had done and said that he was entitled to the honor, title and position of Chief Liar, moving that his resignation be accepted and Grafton be elected instead. After the testimony of several witnesses, cross examination and arguments of counsel, Sydney's motion was lost and he was retained as Chief Liar.

During the gale a Coast Guard boat came to them, circled them, photographed them from both the right and left sides, then, seeing that they were safe, left them and within a few minutes disappeared over the horizon presumably in search of any vessel that might be in distress.

They reached Breton Island shortly before noon Tuesday and anchored in the Bay where they were protected from storms and where they had planned to fish. A few days before more than five hundred pounds of speckle trout were caught there, weighing from one to five pounds each, so they carried about a ton of ice with them, expecting to make an even larger catch. They were there from Tuesday until Thursday and during the time had not as much as one hour of good weather for fishing, however they caught more fish than they could eat.

Three or four rowed over to a nearby reef Tuesday afternoon to fish. While there the wind arose and before they realized it they were drifting. They tried to row back, but discovered that the tide had changed and it, with the wind and waves, was sweeping them swiftly out to sea. They dropped anchor and by rowing tried to hold their ground, but in spite of this were carried along and away from the main boat. One of them tied his handkerchief, shirt tail or something to a fishing pole and waved it until a fish boat, that had come into the bay for the night, saw it, went to their rescue and towed them back to the main boat.

Next morning five or six of them went over near the island in an out-

board motor boat to fish. Two of them, more interested in exploring than fishing, went ashore to explore the island. Their boat went on, and they got lost. When found, they had waded out as far as possible toward the main boat and were standing in the water with a handkerchief on the end of a pole waving it for dear life.

They left Breton Island, Thursday morning and came back via the Louisiana marshes. They stopped near the keys and after catching all the fish they could eat and gathering all the oysters they wanted, as many as could do so got into a row boat and rowed to a nearby island to gather shells. While there, the wind and waves arose and when they tried to come back they couldn't. They got within a stones throw of the main boat, but after thirty minutes of hard rowing, were farther away than when they started. They finally pulled back to the island, where Grafton jumped over-board, in water waist deep, and pulled the skiff along the edge of the island, until he got it above the main boat. They then rowed out from the island and as they drifted by the main boat the captain threw a life line to them and pulled them in.

They spent Thursday night at Ship Island and arrived at Biloxi early Friday morning. One of the last features of the trip, was the whisker contest, of which J. E. Barnes, pastor of Ocean Springs Baptist Church, was judge. He ruled that the only way to judge on the faces of different men was to pull the longest whisker on the face of each contestant and lay them side by side. As a just and fair judge, he wanted to be absolutely certain that he had the longest whisker on each contestants face, so with a pair of pliers he pulled three or four of the longest whiskers on each contestants face and measured them. By this simple process he proved beyond any possible shadow of a doubt that Sydney Johnston had the longest whisker of any man on board.

Everyone thoroughly enjoyed every minute of the outing and is deeply grateful to Mr. and Mrs. DeJean for it. We say Mrs. DeJean, for it is believed that she made up the list of groceries that was taken, for no man could think of carrying as many things as were carried—all kinds of the best things to eat and drink. She even sent live chickens along and not being satisfied with that, she prepared a big surprise box marked "not to be opened until Wednesday"—and when it was opened, my! it contained everything good like boiled ham, layer cakes, pies, etc., and so on. Boy, boy!

MEETING AT LOUIN

—o—

I had with me in my meeting at Louin Dr. W. T. Lowrey. I want to say, that in all my experience as a pastor engaged in an evangelistic campaign I have never had one associated with me who was more satisfactory than his dear servant of Christ. His presence before a congregation of people seems to claim their reverence and attention. There was not one low note sounded in the whole meeting. We were handicapped on Monday by a stiff gale and rain which lasted throughout the entire day, but even in that the people expressed their appreciation of this man of God and devotion to Jesus Christ by coming right on through the rain. The visible results of the meeting were: A genuine revival of the hearts of the Christian people of the town; eighteen were added to the church, six coming by letter, and twelve on a profession of faith, and there was one awaiting baptism, making thirteen who followed their Lord and Master in the ordinance of baptism at the closing service.

May I say this word in closing, I give it as my profound conviction, no church can have Dr. Lowrey for a series of services without receiving a wonderful blessing. Do not get the idea because he has to his credit a few more years than some of us, that his usefulness is in any sense impaired, the reverse is true, it is greatly enhanced. My personal association with him will be a blessing to me throughout my entire life. His genuine Christian culture, his fearlessness in declaring the whole council of God, his passion for the salvation of the lost, will make him a blessing to any church.

We humbly ascribe all the glory for this great meeting to our loving Heavenly Father, the Giver of every good and perfect gift.

C. T. Johnson, pastor.

—BR—

Jimmy (tearfully): "Father, the donkey kicked me."

Father: "Have you been annoying it?"

Jimmy: "No! I was only trying to carve my name on it!"—Ex.

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JACKSON. MISS.

Thursday, October 20, 1932

THE BAPTIST RECORD

15

WHEN JEAN WAS LOST
Jennie N. Standifer

The Mortons lived in a Mississippi Delta town south of Memphis, Tennessee. Mr. Morton kept a supply store, his son Billie, who was eighteen, helping as salesman. Jean, the fifteen-year-old girl of the family, attended high school. One summer, Mr. Morton had malarial fever, and when able to be up he did not regain his strength. The doctor advised him to go to Northwestern Texas. Mr. Morton had a married sister living in that section of the Western state, and decided to take the trip. Jean was sent to visit her aunt, Mrs. Sallie Thompson who lived ten miles from Clarksdale. She was to help her aunt about the housework, the dairy and the care of two small children.

At first Jean was delighted with the forests of big trees, the beautiful vines, the wild flowers and the singing birds, but she disliked housework, the work about the dairy and the care of children. She learned to milk, Muley, a cow without horns, but was so slow that the other cows were all milked by her aunt before she had well begun. She learned in a haphazard way to mould butter, but was too thoughtless to be depended on in other household matters. The children annoyed her and she never tried to aid in their care. She was almost useless, and very unhappy.

Jean had been in her aunt's home several weeks when Mrs. Reed, who lived a mile down the public highway, rode up to the gate on horseback one morning and called:

"Who wants plums for preserving? I have plenty, and you may have all you want."

Mrs. Thompson, sitting on the porch, replied:

"I will be thankful for them, but I can't get any one to go for them today."

"I will go," volunteered Jean.

"Go if you wish, Jean," replied her aunt. "You may enjoy a visit to Mrs. Reed's girls."

"Suppose you go and spend the day and night with my girls," suggested Mrs. Reed. "I am on my way to my mother's to spend several days."

"All right."

Jean was soon ready, and started down the road as directed.

"You could save a walk of half a mile, Jean," said Jean's aunt, by taking the path to the left after you cross the bridge. Only a path, but easy walking."

"All right, I will try it."

After crossing the bridge, Jean turned down the path, which ran through a forest of giant trees, and occasional thickets. She was getting tired when a small rabbit came into the path and sat down. She was sure that she could catch him. She dropped the basket she was carrying and made a chase. It was in vain. The rabbit disappeared. So did the path. She searched for both for some time, but could not find it. She then tried to make her way to the public road. She soon realized that she was lost! She began to cry, but kept on wandering about the woods, hoping to find a path. It

was late in the afternoon, and the woods were gloomy. Owls and other night birds were giving their doleful calls, while foxes and other night prowlers barked and howled dismally.

Jean was hungry, but there was nothing to eat. She was ready to faint with fatigue when she came to a big hollow tree. She managed to crawl through the opening and find a place to sit down. It was an uncomfortable seat, but a shelter in case of rain. Slowly the terrible night passed. The only disturbance besides the night birds, and foxes, was the scream of a wild cat, and that was some distance away, and it came no nearer.

Jean, at last, fell asleep, from exhaustion. She did not awaken until it was daylight. The sky was covered with clouds and she did not know what direction to take to find the road. But she was very, very hungry and must return to her uncle's home. She started through the forest and walked for a long distance. At last she came again to the hollow tree where she had spent the night. Sobbing, she sank on the ground. She was lost! She might never be found!

The uselessness of her life came to her as a revelation. She had been of no help in her own home, and none in the home of her uncle and aunt. There had been no desire to be useful. If she was never found, her father and mother would grieve for her, but the world could get along without her.

Suddenly a loud "Moo! Moo!" aroused her from her painful thoughts. She arose to find her uncle's herd of milk cows quite near. "Muley! Muley!" she called. The cow stood still, and Jean ran to her and laughing and crying at the same time, gave her a vigorous hug. Then came the thought—she could satisfy her hunger and thirst by milking Muley. She used her hat for holding the milk, and Muley made no objections. How delicious was that milk!

She followed the cows through the woods all day. Late in the afternoon she reached her uncle's home. Uncle Ben and Aunt Sallie were at the gate of the cow lot, and much surprised to see her.

"Why didn't one of the girls come back with you? But—why are you so bedraggled, Jean?" Aunt Sallie's voice showed she was shocked.

"I spent the time in the woods, auntie. I was lost. Come give me something to eat and I will tell you about it."

"You poor dear child!"

On their way to the house Jean told of her experience in being lost in the Delta woods, and had all the sympathy she could wish. Before she sat down to table she declared firmly:

"I will never be useless again, and—I'm going to Sunday school and preaching every Sunday."

"Thank the Lord for bringing good out of your trial," cried aunt Sallie.

Since the day she was lost Jean has given her best efforts to help every life she touches.

CHOCTAW COUNTY

—o—

The Choctaw County Baptist Association met in its twelfth annual session with New Zion church Thursday, Sept. 29, 1932. H. L. Rhodes and G. D. Weatherall were re-elected moderator and clerk. Rev. L. J. Lott of Carroll County conducted the devotional service. All the brethren to whom subjects had been assigned were on hand with well prepared reports. Practically all the twenty-three churches in the Association were represented with large delegations of messengers. The Associational sermon was preached by Rev. H. M. Whitten and it was recognized as one of his best productions. Among our visitors were Dr. L. T. Lowrey of Blue Mountain representing Christian Education, Mr. Auber Wilds of Oxford representing the Co-operative work, Mr. Graser representing the Orphanage, Miss Landrum representing the Woman's work, Rev. J. D. Fulton, moderator, and Rev. W. C. Kitchens of the Winston County Association, and Rev. C. S. Mullins of the Webster County Association. All the speeches were ably delivered and well received by the people.

While the reports show no financial increase over last year yet there were more baptisms reported, and there seemed to be more of an optimistic spirit prevailing.

The next County Sunday School Convention will be held with Mt. Pisgah church some time next spring, and the next meeting of the Association will be with New Haven church, and Rev. D. L. Hill will preach the sermon, with Rev. E. P. Keen as his alternate. Rev. H. M. Whitten is a member of the State Mission Board.

—H. L. R.

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The readers of The Baptist Record are deeply interested, we feel, in the religious life of our students. We cannot presume to describe the inner, spiritual life of hundreds of different men; yet it is possible to demonstrate that there is a vigorous life of the spirit on the Mississippi College campus.

An important mark of the interest taken in religion is the membership of students in religious bodies, particularly in the B. Y. P. U. Eleven B. Y. P. U.'s are maintained by the Clinton Baptist Church, seven of them for college students. The total enrollment of the Senior Unions is about two hundred. This number includes some young people who do not attend either of the two colleges. On the other hand, it cannot include the large number of students who are not in Clinton on week-ends—students who live in nearby towns and drive in each day, or who go home each week-end, or who have regular appointments with churches elsewhere.

The eleven unions, in addition to their separate meetings at six-thirty Sunday evening, meet at seven-fifteen for a general assembly shortly before the preaching service. A general staff of officers—all of them students—directs all the B. Y. P. U.'s. But, in addition, each union has from ten to twelve officers of its own. The object of keeping the individual union small in enrollment is, of course, to give as much training as possible to the individual member. At least a hundred and fifty students can be given experience each year in the conduct of some office besides the experience

which they and others get from taking part in the programs and devotionals.

Among the special events sponsored by the B.Y.P.U.'s are two study courses—one in the fall, devoted to Missions, and one later in the year, devoted to B. Y. P. U. methods and other courses. Each union is supposed to have three social gatherings during the session—periods for merry-making, dating, games, and refreshments. Just before the Christmas holidays a general social, for all B. Y. P. U. members together, is usually held. Not the least of the Unions' services is the direction they offer to the social life of our young people.

The Sunday evening preaching hour is wholly given over, with the exception of the sermon, to the young people. Music is furnished by a young people's choir, composed of students of the two colleges, working under a student director. Special numbers—instrumental pieces, quartets, vocal solos—are offered by college students. The presiding, ushering, and offertory—all these are likewise in sole charge of student leaders. Insofar as is possible, a different group of students is called on each Sunday, so that as many as possible may have experience in the conduct of religious services. And these young people work so well, and so willingly, that we older ones are often put to shame.

Next week's column will carry information about the Sunday school certain devotional organizations, and, if we can get the facts by then, the percentage of student enlistment in religious work.

Baptist Student Union

BLUE MOUNTAIN

Little "boys" and girls skipped merrily to the Student Room and had a rollicking time after finding out just what was expected of them as president of the unit organizations on Blue Mountain campus. Tuesday a train party charged straight ahead and carried all vice-presidents over the mountain of their difficulties. Social chairmen held a secret session in their leader's room and planned all sorts of gay jaunts and diverting get-togethers. Bible characters enjoyed meeting and mutually agreed to present better devotionals and quizzes. A jovial clown performed at a circus for numberless secretaries. Tiny newsboys with "EXTRA" invitations under their arms summoned reporters to come and cut up

with choristers and pianists.

This Training School for all officers of Sunday school, B. Y. P. U., and Y. W. A., was a success. The programs were planned and carried out by members of the B. S. U. Council.

Religious leaders on our campus are confidently expecting their organizations to attain new heights for Jesus during this school year.

Louise Leavell, Reporter.

B. M. C. STUDENT ON TRIAL

The verdict of the jury is "Guilty." The court scene was enacted at the General Assembly of Sunday school on October 2. A student was tried for desertion from the Baptist Denomination, as she had failed to move her church letter to the local church. The prosecuting attorney

had such an excellent case that the defense attorney could present no argument. Clemency of the court was extended if the prisoner would repent and place her letter in the Blue Mountain church. She did so immediately.

Church Relationship Day, brought to the attention of students by this program, was successful. As a result of the mock trial, the prayers and the efforts of the B. S. U. Council for some weeks, and other influences, twenty girls became members of Lowrey Memorial Baptist Church at the morning service.

—BR—

SUNDAY SCHOOL ATTENDANCE OCTOBER 16, 1932

Jackson, First Church.....	553
Jackson, Calvary Church.....	660
Jackson, Griffith Mem. Church.....	269
Jackson, Davis Mem. Church.....	348
Jackson, Parkway Church.....	84
Jackson, Northside Church.....	55
Meridian, First Church.....	600
Offering.....	\$40.09
Meridian, 15th Ave. Church.....	369
Brookhaven, First Church.....	488
Clarksdale Baptist Church.....	420
Columbus, First church.....	485
Columbus, Mission Schools.....	13
McComb, First Church.....	460
McComb, First Church.....	460
County Line (Copiah County)....	50

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B. Y. P. U. ATTENDANCE OCT. 16, 1932

Jackson, Griffith Mem. Church....	144
Jackson, Davis Mem. Church....	143
Jackson, Parkway Church.....	32
Meridian, 15th Ave. Church.....	112
Brookhaven, First Church.....	148
Clarksdale Baptist Church.....	103
Columbus, First Church.....	137
McComb, First Church.....	120
County Line Church (Copiah Co.)	15
Picayune, First Church.....	84

—BR—

COPIAH COUNTY

—o—

Sorry you could not take the place assigned on the program of our (Copiah County) Association, which met at Wesson last week. Trust you can meet with us next year at Hopewell.

In many respects I regard it as the best district associational meeting I have attended. The reports were all well prepared and read well; the discussions were all interesting and informing; the attendance was very fine both days, the people coming on time and staying each day until the benediction; the entertainment by the Wesson Church was exceedingly fine. Thirty, of the thirty-one churches, were represented.

One of the most helpful reports was that on the Digest of Letters, with the figures placed on a special blackboard by Prof. Izzard, of Gallman. The high hours of the Association were when we had the addresses on Christian Education by Dr. D. M. Nelson and Dr. W. T. Lowrey and when Dr. White spoke to his report on Social Service. This report the association voted to get printed in The Baptist Record and several dailies. Also in this same class was the great address by Dr. Gunter on Missions and the Cooperative Program. All these addresses were of the highest order and any

one of them worth crossing the state to hear.

Mrs. Miller, of the Baptist Home, made a splendid talk on the needs of our Orphanage. Prof. Oswalt, of Wesson, presented the Laymen's work in a very impressive way, and Mrs. H. R. Ellis, of Hazlehurst, gave a marvelous discussion of the W. M. U. work and Rev. N. S. Jackson, superintendent of Mississippi Anti-Saloon League, gave a great address on "Prohibition."

For five years in succession Rev. M. P. Jones, of Georgetown, was elected clerk. He makes a very fine one. Judge D. M. Miller, who had served as moderator so acceptably for seven years, asked to be relieved of this duty, but was present at all the sessions, rendering valuable services.

T. W. Talkington,
Moderator.

—BR—

POSITION ON PROHIBITION

—o—

An article is being prepared by me for publication in the "Mississippi Challenge" outlining my position on what I believe to be important issues of the present campaign.

"I am opposed to the repeal of the 18th Amendment. I cannot see that the sale of wines, beer and whiskey would be conducive to prosperity. Other nations which legalize the sale of intoxicating beverages, are experiencing a depression equal to or worse than ours. The Eighteenth Amendment is the greatest moralizing clause on the statute book of the nation and its passage was the climax of excellent statesmanship which was influenced by petitions from good women and good men of America. I say let her stand."

This statement for the benefit of your readers who might be interested in my position on this question as a candidate for Congress on the white Republican ticket.

Yours very truly,
John R. DuBerry,

—BR—

SPRINGFIELD

—o—

The Scripture Gleaners' Class of Springfield Baptist Church met on Sunday afternoon, Oct. 9th. The devotional was led by Miss Earlene Cooper, prayer by Miss Minne Miller which was followed by the reports from officers and group captains. Had eight honor roll pupils for this month.

This class did splendid work during the past year, having reached the standard in July.

The following officers performed their new duties last Sunday:

President, Miss Earlene Cooper; first vice-president, Miss Cleo Garner; 2nd vice-president, Miss Julia Cooper; 3rd vice-president, Miss Marie Cooper; 4th vice-president, Mrs. Ella Garner; reporter, Miss Dennie Cooper; group captains, Misses Ira Miles and Minnie Bell Wade.

Mrs. M. R. Purvis is doing splendid work as teacher of these young ladies. Our prayer is to do better work for our Master during the coming year.

—Reporter.